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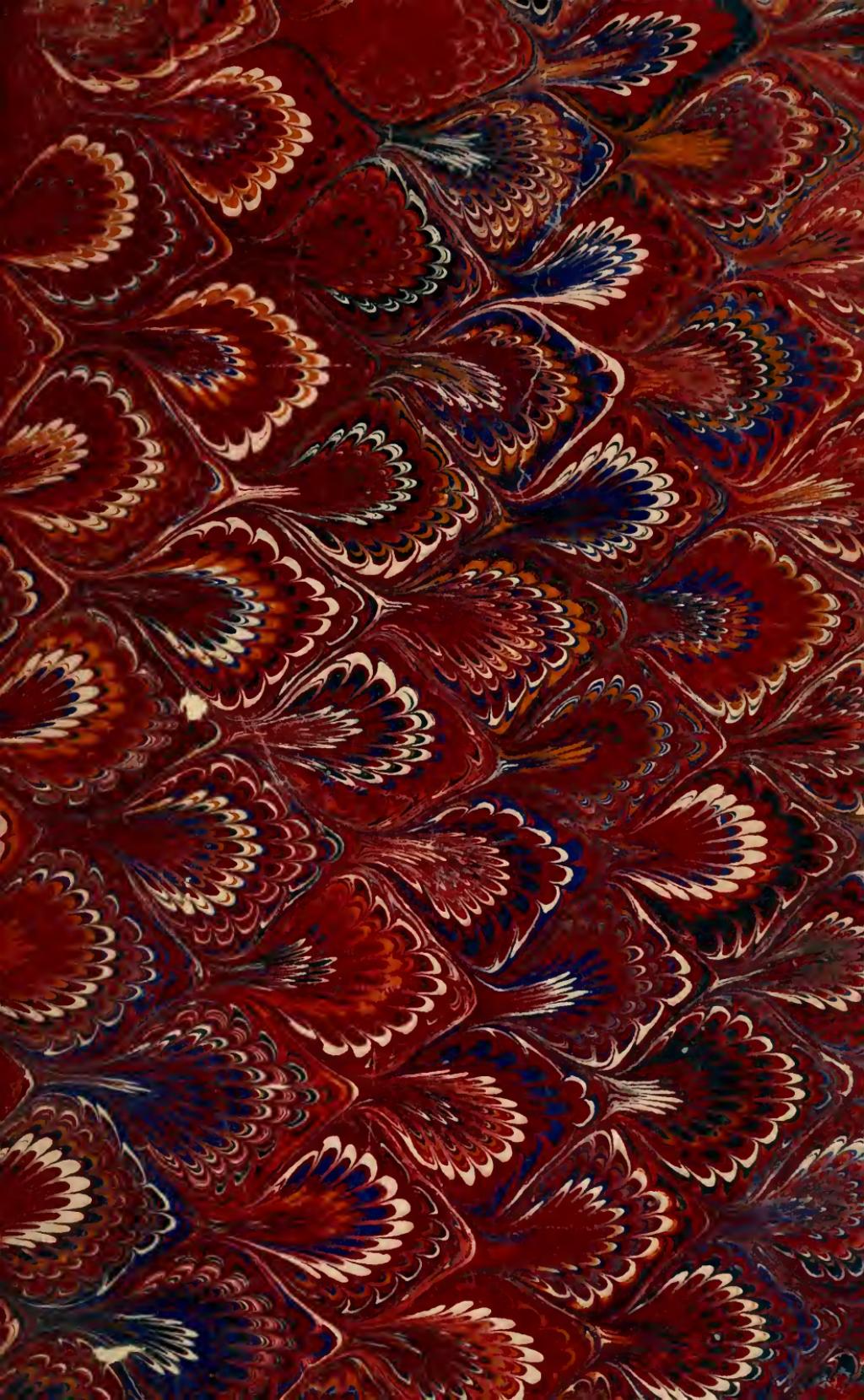
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1837.

Memorial Discourse.

FORTIETH ANNIVERSARY

OF THE

South Congregational Church,

CONCORD, N. H.

1877.

Forty Years for Christ.

A N

HISTORICAL SERMON

PREACHED BY THE PASTOR,

REV. S. L. BLAKE,

TOGETHER WITH

A N A D D R E S S,

DELIVERED BY

REV. D. J. NOYES, D. D., OF DARTMOUTH COLLEGE,
THE FIRST PASTOR,

FEBRUARY 4, 1877,

ON THE FORTIETH ANNIVERSARY OF THE FORMATION
OF THE SOUTH CONGREGATIONAL
CHURCH, CONCORD, N. H.

PUBLISHED BY VOTE OF THE CHURCH.

CONCORD:

PRINTED BY THE REPUBLICAN PRESS ASSOCIATION.

1877.

At the meeting of the church, on Friday evening, Feb. 9, 1877, on motion of MR. ASA MFARLAND,

Voted, That our pastor, REV. MR. BLAKE, and our first pastor, REV. D. J. NOYES, D. D., be invited to furnish their discourses, delivered in this house on Sunday, Feb. 4, for publication, and that they be printed for the use and at the expense of this church.

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PROCEEDINGS.

At its annual meeting, Jan. 25, 1877, the church voted to observe the first Sabbath of February following (Feb. 4) as the Fortieth Anniversary of its formation ; to invite REV. D. J. NOYES, D. D., of Dartmouth college, first pastor of the church, REV. N. BOUTON, D. D., former pastor of the First Church, to be present and assist in the services, and the First Church to be present in the afternoon at 2:30 p. m., and unite in observance of the Sacrament of the Lord's Supper. REV. HENRY E. PARKER, the second pastor of the church, being out of the country, was beyond the reach of an invitation, much to the regret of all. This vote was carried into effect.

In the morning of Feb. 4, the pastor, REV. S. L. BLAKE, gave an historical sketch of the material growth of the church and society. REV. DR. NOYES and REV. DR. BOUTON occupied the pulpit, with the pastor, and participated in the opening and closing exercises. The hymns sung were those beginning,—

“ Far from my thoughts, vain world, begone !”
to the tune Hebron ; and

“ All hail the power of Jesus' name,”
to the tune Coronation. The passage of scripture read was Deut. viii. A very large congregation filled the house.

In the afternoon, at 2:30 o'clock, the pastor gave a narrative of the spiritual progress of the church. REV. F. D. AYER, pastor of the First Church, REV. DR. NOYES, and REV. DR. BOUTON, joined in the opening exercises. After the history, DR. NOYES and DR. BOUTON administered the Lord's Supper to a large concourse of people. The occasion was one of thrilling interest, and will not soon be forgotten by those present. The hymns sung were those beginning,—

“ How firm a foundation, ye saints of the Lord,”
to the tune Portuguese Hymn ;
“ I love thy kingdom, Lord,”
to the tune Boylston ; and
“ Blessed Saviour! thee I love,”
to the tune Toplady. The scriptures read were Psalms xxix and xxx.

In the evening DR. NOYES and DR. BOUTON occupied the time in most interesting personal reminiscences. The services began at 6 o'clock. And thus ended a red-letter day in the history of the church.

SERMON.

Deut. viii: 2. And thou shalt remember all the way which the Lord thy God led thee these forty years.

History is one of the most interesting and profitable of studies,—because it is a record of divine providence, written by the lives and acts of men. The history of a church is doubly interesting, because it is a record of divine providence, in connection with the extension of the Redeemer's kingdom. It is a record of the efforts of men in their endeavors to obey the command of Christ to go into all the world, and preach the gospel to every creature. The history, therefore, of an active and efficient church is of importance, both to its immediate locality and beyond: to its immediate locality, because it is an account of the moral forces at work to form and elevate society; beyond, because the most important narrative of the world is a narrative of the Christian church. In fact, a history of the moral progress of men is ecclesiastical history: and it will be found that all kinds of human progress—political, social, intellectual, in arts and sciences—are so interlinked with moral progress that it will be difficult, at many points, to separate very widely sacred and profane annals.

Forty years was a noted period in the records of the Bible. Moses was forty years old when he graduated out of the school in Egypt into the higher school of the wilderness of Midian. Forty years of discipline in this seminary of divine providence were necessary to rub out of him his Egyptian notions and

education, which had been ingrained in the University of Heliopolis, and so to subdue his violent spirit, by meditation upon God and his power, as to make him a fit leader of the people of God. Forty years elapsed before Israel were fitted to go in and possess the land. The land had forty years of rest under the judges. The reigns of David and Solomon, the most brilliant of Hebrew history, extended over a space of forty years each. Very many of the most noted events of Bible story were measured by the same length of time.

We have now come to a point in the history of this church when its records cover the same space. They have been years pregnant with most stupendous events and results. It has been a period of rapid growth and unparalleled development of resources to this country, whose map has been so changed within this time, that Maltebrun, which was then the leading geographical text-book, would be of little service to the scholars in our schools now. It has been, too, to this continent a period of earthquake shocks. The Mexican war, the Kansas difficulties, and the gigantic civil war, have all shaken the foundations of society since Feb. 1, 1837. What part in these struggles this church had to bear it has borne. These forty years, during which this church has existed, have been a period of convulsion to the nations of the old world. In '48, in '56, in '66, and in '70 and '71, the great powers, jealous of each other, turned to, and pricked each others' veins with bayonets; and the whole map of Europe has been remodelled again and again. Within these forty years the world has made vast strides. Electric breath whispers events from one corner of the globe to the other, and voltaic currents flash news beneath the deep sea. Arts and sciences have advanced, improvements have gone on by leaps, and the gates of the whole world have been opened to its commerce. When we look over this period, we are constrained to exclaim, What hath God wrought!

But this has been a period of even greater importance. Within these forty years most rapid growth of Christ's kingdom has taken place; benevolent societies have advanced from the days of small things, till with the arms of a giant they are holding the world in an inflexible embrace; nations, shut to the light of the truth, have been opened to receive it; whole nations

have been lifted out of the darkness of idolatry and superstition, to take a place by the side of the Christian nations of the globe ; and countries, where forty years ago the missionary of the cross could not step a foot, are to-day freely opened to the gospel. Time is too short to narrate what God has wrought in his kingdom. And in all the work of these four decades, this church has been permitted to be not only a looker on, but an actor. In view of all these facts, and more, do we not well to pause and remember all the way by which God has led this church these forty years ?

I. The causes which led to its formation naturally offer themselves for consideration at the start.

(1) One of the material causes which appear on the surface was the overflowing fulness of the meeting-house of the First Church, consequent upon the rapid growth of the village, and the hope, since amply realized, that the need of a church to accommodate this growth would be even greater. The originators of this enterprise state as much in their petition for the sanction of the parent church. Four years before, the West Church had colonized ; and they say,— “ Very soon after our friends of the West Parish left us, their places were supplied by those who had come among us, and had been waiting for the privilege. Since that time additions have been made to the population of our village sufficient to constitute an entire congregation ; and most of these, so far as they feel any interest, would prefer to worship with us. But they cannot find room here, and they seek for places where they can obtain admission, or they remain at home and neglect religious worship. * * * The field of labor for this church is already very great, and is constantly increasing. But when we look around us upon our new neighbors, what shall we say to them ? We cannot invite them to join us, for we have no place for them.” Here is given one of the prominent reasons why Samuel Fletcher and his companions undertook this step. I beg you will keep it in mind, as refuting an error I shall hereafter mention, respecting the causes of the origin of this church and society, which has gained surprising belief in some minds.

The growth of the town, however it may have disappointed these pioneers in the near future, subsequently more than justified their hope. The growth of the past eight years establishes their prescience. The population of the central wards is to-day nearly as great as the population of the whole city in 1870. In 1837 the population of the whole town was about 4,500. To-day it approximates 16,000. The population of the village in 1837 was about 2,000. To-day it is about 11,500. The estimated population, south of the present town hall, forty years ago did not much, if any, exceed 1,000. To-day the population of the same territory is nearly eight times as great.

It will be seen that in forty years the whole population of Concord has increased about three and one half times, and the population of the central wards, then known as the village, has increased about six times. At the time of the formation of this church, there were in the village six churches, including a society of Friends, which was discontinued in 1840. To-day, including one Advent society, and the Catholic church, there are twelve churches to accommodate the present population of the same territory. Thus you will see that the relation of the growth of churches to the growth of population is about two to six.

These facts establish beyond question the wisdom of the founders of this church and society. Indeed, as early as 1852 it was felt that the time had come for the South Church to colonize. The house became too narrow for the congregation, which had grown with the city, till from about two hundred it had increased to fill the spacious edifice. Therefore the question of enlargement was agitated. At that time the thought of forming another church, to accommodate the overflow, was discussed. For some reason the excellent plan was not carried out. The First Baptist Church colonized under the lead of Dr. Cummings, and the necessity for the present was met. The first cause, then, of the formation of this church, was the growth of the village.

(2) Another material cause at work on the surface to occasion the formation of this church was, doubtless, the "season of unusual business activity" which prevailed in Concord and elsewhere. It was during this "season" that the South Congregational Society was formed and the first house erected. It

is most natural to suppose that the extravagant pecuniary expectations which this period of speculation engendered, enlarged men's thoughts in other channels, and made them feel fully equal to the pecuniary burden incident to the establishment of a church and religious society on a sound pecuniary basis. How substantial these expectations were, the subsequent narrative will prove. However, this sudden phantom of prosperity, though like a will-o'-the-wisp, was manifestly a divinely appointed cause of the formation of this organization, for it rose above and superior to all obstacles and reverses, pecuniary and otherwise, and has received, ofttimes and in many ways, manifest tokens of divine favor.

(3) A more important cause than any other was a conviction that the time had fully come when the interests of Christ's kingdom required that this step be taken. That this consideration was uppermost in the minds of the originators of this enterprise will appear from the reasons they give. I find in the records of the first church, under date of Nov. 4, 1836, that at a regular church meeting, Samuel Fletcher, Asaph Evans, George Hutchins, Samuel Evans, George Kent, Amos Wood, and N. G. Upham stated that they, together with Gen. Joseph Low, had erected a house of worship in the south section of the village, and that a religious society had been formed, and that it was their wish to form another Congregational church. They also stated at that time the reasons for their movement, which I here quote in part in their own words: "We have felt constrained by a sense of duty to take this step." "The place where we worship has become too strait for us." "Additions have been made to the population of our village sufficient to constitute an entire congregation." "The field of labor for this church * * * is constantly increasing." "Can we justify ourselves in sitting here, while hundreds of our neighbors can only stand without and look in upon us, and then turn away and wander like sheep without a shepherd? We think you will not ask it." They did not misjudge the spirit of the mother church to whom they made appeal;—for, under the date above named (Nov. 4, 1836, the date of the letter from which the above quotations are made), I find recorded a vote of the first church, to this effect:

“ Voted (by rising), That the statement which our brethren, in the south section of the village, have made of their motives and designs in erecting another house of worship [the house had been built between March and October of the same year] meets with our cordial approbation; and that we will [as the petition had desired] unite our prayers with theirs in seeking the divine direction and blessing on their future movements;— and we most affectionately ask their prayers that the same blessing may rest upon us, that, when the separation shall take place, it shall be sealed with our tears, as was the occasion on the separation of our beloved brethren of the West Parish.” I beg you will also keep this in mind, as indicating the spirit with which this entire transaction was undertaken.

As further and more specifically setting forth the motives of these persons, I quote from the letter in which they asked for dismission from the First Church to form the South. The letter bears date of Nov. 15, 1836, and opens thus: “ We, the undersigned, members of [the First Congregational Church, Concord], believing that the providence of God and the promotion of true religion require the establishment of another Congregational church in this town, severally request of you a letter of recommendation and dismission, for the purpose of being constituted a church in connection with the new house of worship just erected in this village.”

These quotations from the memorials addressed to the first church, and the hearty approval with which they were received, and with which the requests were granted by the parent body, reveal both an unbroken unity of spirit, most gratifying to the pastor under whose ministrations the church had already sent off one large colony, and a motive worthy of such Christian men and women as those whose names are appended to the petitions. The Christian character and good standing of the memorialists are attested by the vote of the mother church, Dec. 11, 1836, to grant their request for a letter, for the purpose specified in it. These are the true causes which were at work to secure the formation of this body.

An idea regarding this movement has gained some prevalence, which may be stated by the following quotation: “ Party politics also ran high, and, if we may credit the recollections of

some of the older citizens, they played no small part in the foundation of the South society. Tradition says that * * * * * a wrong count of votes at an annual town-meeting by a moderator led to the determination to found the South society. That it had something to do with such a result is more than probable." To this, reply was made by three members of the South Church, two of whom were connected with the society from its start, as follows: "The separation took place under circumstances not merely amicable, but the old society expressed the most cordial wish that the new should be prospered abundantly in its effort to establish public worship by another Congregational society in a growing portion of the town." This reply is justified,—first, by the "recollections of some of the older citizens," who took part in these transactions; second, by the statements already quoted, which stand on legal record, made by such men as Samuel Fletcher, Asaph Evans, George Hutchins, and N. G. Upham, in regard to their motives for forming another society; third, by the recorded votes of the mother church; fourth, by the uninterrupted cordality of fellowship which has existed between the North and South churches from before the separation until now; and fifth, by the Rev. Dr. Bouton, who gives me authority to say, not only that all such imputations upon the motives of the pioneers of this church and society are "totally false," but also that the world does not afford another such example of three churches,* colonizing from a fourth, within a space of ten years, without so much as a ripple of discord. His declaration, regarding the harmony with which these separations were effected, is sustained by the records of the First Church, and the preserved declarations of the persons withdrawing. I will quote only from the letters relative to forming this church, which express the dominant spirit governing action in the two other cases. They say,—"We hope you will do us the justice to believe that we do not desire to change our relation to you because we are dissatisfied with it, or because we expect or hope to promote our convenience, or our personal interest or happiness. We assure you that the proposed separation, in itself considered, is painful to

*The West Church was formed in April, 1833, the South in February, 1837, and the East in March, 1842.

us. We leave our home, which has become dear to us as the place where most of us received religious instructions and impressions which have resulted in the hopes we entertain of a common interest with you in the love and favor of our common Lord and Redeemer." We "have enjoyed with you precious seasons of prayer and praise and worship, and of the gracious influences of the Holy Spirit, which we shall always remember, and the remembrance of which, we trust, will preserve the affectionate regards which we have so long entertained for you." Are these the words of men who have taken political offence, and who therefore seek to separate themselves with honeyed but lying words? Did the First Church vote to cry, and carry out the provisions of the vote to the letter, when a body of malcontents left? or, when a body of people went to assume burdens under a sense of duty, as they affirm? These brethren and sisters were sent out with prayers and tears and Christian affection, and the bond of love has never been weakened by any example of jealousies, but is to-day as strong as it was forty years ago, when the founders of this church and society went out from their old home, followed by the prayers and benedictions of those who were left behind. Oct. 27 and 28, 1842, when the First Church left the old house at the extreme north end, for the house erected on the site of the present beautiful edifice, and which was burned to the ground on Sabbath morning, June 29, 1873, services were attended in the old North Church,* and five hundred and fifty communicants of the four churches sat down to the Lord's table. The chronicler adds,—"The hearts of Christians were drawn into closer union, and solemn pledges of fidelity in the cause of Christ were given to each other. The scene will not be forgotten by the present generation." The prediction proved true. For this was substantially the formation of a union whose annual meetings, continued without interruption to this day, have been rare occasions of mutual fellowship and Christian love, strengthening the band which has ever bound the Congregational churches of this city together. I think I speak the sentiment of all the children, when I say that we have not ceased to love the venerable mother which bore us. The whole record of facts, and all the recollections

* Burned Nov. 18, 1870.

of those whose recollections on the subject are worth anything, contradict the charge that any other thought than the needs of Christ's kingdom, in a rapidly growing community, had anything to do with founding this church and society.

II. Having canvassed the facts in regard to the causes which led to their formation, I shall now ask your attention to a few facts relative to the *material* history of the church and society. I begin with this,—for the first step taken towards a new church was the formation of an ecclesiastical society. For convenience of discussion, I shall divide this branch of my narrative into periods.

(1) The first period I shall call that of initiation, comprising the time between the first meeting, and Feb. 1, 1837, at which time the house was dedicated, and the church organized by ecclesiastical council. Those wayside talks and fireside conferences which always preface any great movement, the pen of history can never record. But the first account of any definite, systematic movement in the direction of a new church, is thus given by the records: "At a meeting of sundry individuals of the First Congregational Society, holden at Mr. Asaph Evans', May 9, 1836, Sam'l Fletcher, Esq., was chosen chairman, and Amos Wood, secretary." At this meeting Mr. Nathaniel G. Upham, Mr. George Hutchins, and Mr. George Kent were chosen a committee "to make inquiry and obtain prices for lots of land suitable to build a meeting-house upon." At the same meeting Mr. Asaph Evans was "requested to circulate a paper for signatures." At a meeting held a week later (May 16), the committee reported, as a suitable lot of land, that owned by N. Call, at the corner of Pleasant and Main streets, the price of which was \$1,200. Mr. George Hutchins was instructed to take a deed of the lot in behalf of the meeting. At the same time it was voted "That we form ourselves into a religious society by the name of South Congregational Society, Concord." Legal notice of the meeting and its action was given through the *New Hampshire Observer*. A committee, consisting of John Chandler, Geo. Kent, and Geo. Hutchins, was chosen to "report a constitution and by-laws." May 16, 1835, then, is the date of the formation of the society.

July 18 "a meeting of the South Congregational Society" was held at the house of Asaph Evans, at which it was voted to secure the names of such persons as would be willing to proceed in the erection of a house of worship, provided it and the land did not exceed six thousand dollars in cost. The actual expense was about \$10,000. At the same meeting Mr. P. Watson, Mr. A. Evans, and Mr. N. G. Upham were appointed a committee to secure a plan of the new house. August 1, the rules and by-laws were adopted, agreeably to "an act of the legislature, passed July 3, 1827."

The first annual meeting of the society, after its formation, May 16, 1835, was held March 23, 1836. The only recorded acts of this first annual meeting were the election of officers, and the appointment of Amos Wood a committee to obtain signatures to the constitution.

The next legally warned meeting of the society was called to meet on the 12th of October, 1836. Between this date and the last meeting the new house of worship had evidently been built,—for the business transacted related to the purchase of stoves, funnel, table and chairs, and an organ, which the committee named were authorized to purchase "on account of the society," when the subscription for its purchase should have reached the sum of \$800. A committee, consisting of Mr. N. G. Upham, Mr. Sam'l Fletcher, and Mr. Geo. Kent, were appointed by the same meeting "to procure a candidate to preach in said house."*

The house was dedicated February 1, 1837. In the *Statesman* of February 4th of that year, I find the following notice: "The new Congregational church in this town was dedicated with the usual ceremonies, on Wednesday, Feb. 1st. The pews were sold on the afternoon of the same day, and the church was organized in the evening." The same notice gives the following description of the new edifice: "The house is situated at the corner of Main and Pleasant streets, is 77 by 62 feet† on the ground,—a plain, substantial edifice, built of wood, in the most thorough manner, by Capt. Philip Watson." The base-

*A committee was appointed by the members of the proposed church to act with the society, December 16, 1836.

† Mr. Asa McFarland says, 77 by 64 feet.

ment was divided into two stores, fronting on Main street, and "a chapel, 64 by 36 feet, entered by a door on Pleasant street." The chapel occupied the ground where the back store of Mr. Franklin Evans now stands.

Under date of December 16, 1836, a meeting of the persons who were dismissed from the North Church to form this, voted to appoint Asaph Evans, Geo. Hutchins, and Amos Wood a committee to make arrangements for the dedication of the new meeting-house. At a later meeting of the same persons—January 16, 1837—it was voted that the house be dedicated February 1, 1837, and that the services commence at 10 o'clock A. M.; that the pews be sold in the afternoon; that the church be organized on Wednesday evening, the services to commence at six o'clock; "that Rev. Nath'l Bouton be requested to preach the dedication sermon;" and "that the North and West Parish churches in Concord, the churches in Pembroke, Chichester, Hopkinton, Dunbarton, and Henniker, be invited to attend by pastor and delegate." The church was dedicated according to the programme. Rev. Nath'l Bouton preached the sermon, and Rev. A. Burnham offered the dedicatory prayer. An original hymn, written for the occasion by N. G. Upham, was sung to the tune of *Old Hundred*.*

With a house of worship erected and dedicated, and a church organized to manage and care for its spiritual affairs, we may consider the first period of the society's history closed.

(2) The second period of the society's history I shall place between 1837 and 1842, because that was the period of its greatest financial depression, and because, as will appear, the completion of the Concord Railroad to this place in 1842 materially changed the business aspect of affairs.

At a meeting of the society, held March 8, 1837, a vote was passed which was one of the most important of the period under review, and indeed of the first twelve years of its existence; for it resulted in relations which had decided effect upon the temporal prosperity of the society. On the 20th of February preceding, the church had voted to extend a call to Mr. Daniel J. Noyes, then tutor in Dartmouth college. At this

* Bouton's History of Concord, p. 614.

meeting the society voted to concur with the church in extending this call; and the pastoral relation which resulted, in spite of obstacles and discouragements, proved most salutary and successful, laid the foundations for a solid and substantial church and society, which have not yet been shaken, and justified the compliment paid him by Dea. Fletcher when communicating the call: "We want, in the first place, to get a man who will not make any trouble."

The early days of the society were days of small things, and were clouded with discouragements and reverses so great, that at one time it seemed as if the enterprise must be abandoned, and the colony all flock back to the mother church. But the pluck of the pastor, and the iron wills of some of the leading spirits, saved the organization. Mr. Noyes was settled on a salary of \$700 the first year, and \$800 ever thereafter. The total expense of the church for the year was less than \$1,000. Indeed, a vote of May 31, 1837, was, that the assessors should raise by subscription \$800, to defray the expenses of preaching. Subsequently the sum raised was \$1,000, which was afterwards reduced to \$800. I state these fluctuations because they indicate the depressed state of the treasury of the society, and the indomitable purpose of those who formed it. And yet, within this time an organ was purchased and paid for, as a receipt signed by E. & G. G. Hook, on the records of the society, dated May 28, 1838, proves.

I said these were days of small things. The congregation was small; the society did not own a square foot of land on which the new house stood; the house was owned by the seven gentlemen who united in building it; and the society paid a rental of \$50 a year for the use of the vestry, till 1854, when it was purchased with the ground whereon it stood. The gentlemen who had joined together in building the house, of necessity put considerable of their available property into it, and expected to remunerate themselves by the sale of pews, so that the house, the stores and vestry under it, and the land on which the edifice stood, should be held by pew-owners and the society. But meanwhile the financial crash had come. A division of the property became necessary. In this division, the stores and vestry, with the land, fell to private individuals. In the legal

processes of those troublous times the stores came into the hands of persons who were not members of the church nor of the society, which was a perpetual source of disquiet. At one time the threat was made to close the chapel against the church, because the rent was in arrears. In this state of things, when the sale of pews occurred, no title could be given, to the purchaser, of one square inch of ground on which to set it, and he could only buy a seat standing on air. Few were found willing to purchase property with such a title, and those who had pews, as their portion in the division, found themselves in possession of property which could not be sold. The pews were liable under attachment, and it is on record that some of them changed hands five times in one day.

You will thus see that the affairs of the society were in a mixed condition. In fact, it was a body without real or personal property, up to the purchase of the vestry in 1854. These things indicate the burden under which the society struggled. A debt accumulated, which amounted to \$700 in 1842, when it was paid. It was with the utmost difficulty that the necessary expenses were met from year to year. Yet it ought to be said that these men did generously: for in the first year there was paid for the support of the gospel a sum equal to about \$5.33 per capita of the congregation—an average greater by one dollar than is paid to-day.

The cause of this state of things was the business depression consequent upon speculations in Eastern lands—entered into by men who had, by industry, accumulated a comfortable property—which disappointed their expectations, both in regard to increase of business activity and wealth, and the growth of the village. An extract from the *Statesman* of May 13, 1837, will reveal the state of things existing in the financial world when this enterprise was started: “The prevailing pecuniary distress among business men, in business places, is the great topic of conversation everywhere. So much does it appear to monopolize attention, that incidents of interesting intelligence are passed over without observation; so that, from cities, we can scarcely ascertain from the papers what is going on besides the failures of merchants and banks, the depreciating value of

property, the suspension of business, and such occurrences, which, from their frequency and their consequences, are regarded very properly as public calamities." Dr. Bouton, in his History of Concord, says,—"The loss to persons in Concord, principally by speculation in Eastern lands, was estimated at from seventy-five to one hundred thousand dollars. The consequence was a pecuniary embarrassment, which lasted long afterwards, and from which some never recovered." For those days, the depression was doubtless greater in the business interests of Concord than the present stagnation. However, these sturdy people maintained their hold upon this post of Zion, sacrificed beyond what any of their successors are required to do to maintain the institutions of the gospel, paid for its support an average of from one to two dollars a person more than is required now, and were rewarded with success.

Mr. McFarland says, in his history,—"The congregation was small, occupying at first no more than a third part of the spacious house, and some even of that number appeared reluctant to regard the new edifice as their permanent place of worship. The support of religious ordinances, if not burdensome, was so regarded, and at each annual meeting the society found itself in debt. Obligations remained unpaid from year to year, and, in 1842, members of the society, by a special effort, discharged debts amounting to \$700."

Here we may properly end the second period of the society's history, for, from this time on, the records show an improved condition of things, due in no small degree to the determined perseverance of the pioneers of the movement, and to the energies and efforts of the pastor, of whom the narrative in the church manual says,—"His ministry of about twelve years was such as to strengthen the church and society, and promote the cause of religion in the capital of the state."

(3) The next period I shall place between 1842 and 1859.

On the sixth of September, the first train of cars came to this place from Boston, which was substantially the opening of the Concord Railroad. This was an event important to the town, upon whose growth and prosperity in no small degree the growth and prosperity of the church and society depended. We cannot wonder that the advent of this epoch in the means

of communication with the outward world was hailed with demonstrations of delight, nor that the people were glad to exchange the canal-boat for the locomotive. It was a long stride on, and was believed to be the dawning of a new era of progress. The subsequent facts have justified this belief.

This church and society were not less interested than the town in this event. They were formed to meet the religious wants of its growth; and here was an unmistakable promise, that what had been fondly but vainly hoped, five years before, was at last to be realized;—and so it was, as our present population, near four times the population of that day, proves beyond impeachment.

As I have said, the society entered upon this period out of debt. May 24, 1841, a vote was passed to instruct the assessors to raise money “forthwith to close up and settle all accounts against the society up to” that date. This period was entered upon, then, without any such trammel. The church and society began to grow in numbers and pecuniary strength, as the records intimate. More money was raised, and debts were not accumulated to have long standing. No records of any considerable indebtedness appear prior to about 1854.

In October, 1845, the state of the pastor’s health prompted him to tender his resignation of the pastoral office, that he might have a year of entire relief from ministerial labor and anxiety. It is high testimony to the regard entertained for him, and the strong hold his ministry had gained upon the hearts of his people, that the church and society “unanimously resolved not to listen to the request of Mr. Noyes for dismission, but that his desire for a year’s exemption from pastoral duty be granted.” Whether the pastor took all the time given for rest, no records appear to state; but he did visit Europe in 1846, and returned again to his people, who, in the pastor’s absence, had enjoyed the ministrations of Rev. Dan'l Temple, a returned missionary.

September 27, 1849, Mr. Noyes communicated to the church and society the fact that he had been called to a professorship in Dartmouth college, which, upon prayerful consideration, and on account of the state of his health, he had decided to accept. He therefore tendered his resignation as pastor of the church,

which was reluctantly accepted. A council was called, and met October 10, 1849, by whose advice the pastoral relation between Mr. Noyes and this people was dissolved.

It is sufficient praise of this pastorate, which continued twelve years and five months, to say, that it had resulted in removing from the society the cloud which darkened the first five years of its life, and in increasing the membership of the church till it became a large and vigorous body.

October 29 the society appointed a committee of supply, to act with a similar committee of the church. January 17, 1850, the church "voted unanimously to extend an invitation to the Rev. Henry E. Parker, of Eastport, Me., to become their pastor." On the same evening, the society "voted unanimously to concur with the South Congregational Church in extending a call to Mr. Parker." No letter in reply is on the books of either the church or the society; but a record of February 21, 1850, states that an affirmative answer had been received from Mr. Parker, imposing the condition that he be allowed to preach six months, or a year, before settlement. The reason stated by Mr. Parker to the council for imposing this condition was, "health, and other reasons." The proposition was accepted, and he began his labors in April. Thus, within three months and seven days from the dismission of Mr. Noyes, the church and society had unanimously called his successor,—an expedition of action most complimentary to the outgoing and incoming pastor, as well as to the church and society; for it is unimpeachable testimony to the harmonious state in which Mr. Noyes left his charge, and to the strong hold which Mr. Parker took upon the hearts of the people from the first.

At the close of the year, a committee of the church and society waited upon Mr. Parker, and renewed the call, and urged upon him its acceptance.. The way was not left open for him to decline it, and accordingly he was formally installed May 14, 1851. President Lord, of Dartmouth college, preached the sermon, Rev. N. Bouton offered the installing prayer, Rev. C. W. Wallace gave the charge to the pastor, Rev. W. T. Savage the right hand of fellowship, and Rev. Dr. Burnham addressed the people.

In 1854 the society purchased the vestry, and the land on

which it stood, for the sum of \$500. This involved a debt, which, however, did not stand long. At about the same time a proposition was made to purchase the stores under the church, and the land on which they stood; but this was never done. It was also proposed to purchase land west of the meeting-house, for the purpose of enlargement. Another proposition to increase the accommodations, which had become too strait for the congregation, was to put galleries into the house, and permission was gained from the pew-holders; but the galleries were never put in, and the land never was purchased. Another proposition to provide for the overflow of the house was, as already stated,* to organize another church still farther south. This plan, by far the best, also failed. In 1857, extensive repairs were made, and the house was put in a better and more attractive condition than ever before. The vestry of the church had been used as a ward-room; but in 1856 the society voted not to rent it further for that purpose.

Sabbath, July 12, 1859, Rev. Geo. Trask had occupied the pulpit of the church, to plead the cause of his warfare against tobacco. That evening a fire caught in a shed next to the church, in the rear, and communicated to the house, which, with several buildings adjoining it, was totally destroyed. Scarcely anything was saved. Thus the church and society were turned out in the cold. But this sad providence has been characterized, by those who were afflicted, as a blessing in disguise. And so we close this period of the material history of this church and society in dust and ashes.

(4) We begin the fourth period—which ends with February 1, 1876—with the church and society stripped of every dollar of property owned by them, except a small sum from insurance, the strip of land on which the lecture-room stood, and a pile of smoldering embers on which, *phœnix*-like, to lay the foundations of its new self. *Phœnix* hall was immediately secured, in which to hold Sabbath services. Evening meetings during the week were held in Moore's block. The Unitarian and First Baptist houses were at once tendered to the bereaved congregation; but these offers were declined with thanks, except the use of the First Baptist vestry for society meetings.

*See page 8.

Three days after the fire a committee had been appointed to examine lots. July 18, a committee of seven was appointed, "to devise some plan which should be pursued to raise the necessary funds" for erecting a new house of worship. July 25 the committee reported a plan, which was finally adopted and pursued. It was, in brief, to sell one hundred of the most eligible pews for a sum sufficient to cover the estimated cost of the building, the value of each pew to be assessed according to location. Payments for pews were to be made, one fourth in thirty days, and one fourth each in three, six, and nine months. The pews over the one hundred subscribed for were to be held by the society, with power not to sell, but to rent, on condition that they should keep the whole property insured, and on the further condition that they should contribute towards the new house "any amount received by them for the sale of their interest in the old meeting-house lot" —\$1,100. The plan reported by the committee also provided that galleries should be erected at any time "by a vote of two thirds of the pew-owners present at a meeting duly notified for that purpose." The amount raised by this plan was \$20,530. July 26, after some difference of opinion, the present lot was selected, and the committee to whom the matter was referred were authorized to secure a title, to be conveyed to the South Congregational Society in trust for the pew-holders. It was decided to build of brick, and the committee were instructed to push the work as rapidly as possible. September 12 the plan of Mr. Parker, of Boston, was adopted, and the foundations were put in during the fall. It was found advisable and necessary to control a piece of land in the rear of the lot purchased by the society, and it was accordingly bought of Dea. Damon.

May 3, 1860, the corner-stone was laid with appropriate ceremonies. Mrs. Sarah R. Hutchins had written a hymn for the occasion, which was sung, Dr. Bouton read appropriate selections of Scripture, the pastor made suitable remarks, and Hon. N. G. Upham, in behalf of the building committee, made a statement of the contents of the box to be placed under the stone. The building was rapidly pushed to completion. The new lecture-room was dedicated November 1, 1860, on which

occasion the pastor preached from Heb. 10:25, first clause. November 27, the house was dedicated—one year four months and fifteen days after the former house was burned. Rev. Henry E. Parker preached the sermon from John 4:21-24, Dr. Bouton offered the prayer of dedication, and the church and society had once more a home.

From a report of the building committee, made January 1, 1862, it appears that the cost of the land and house, as it stands to-day, except the organ, side galleries, and recent additions to the ladies' room (made the past autumn), was \$24,545. This sum includes the bell and fixtures. The indebtedness of the society over assets was reported to be \$1,613.32. January 2, 1867, the indebtedness, which from various causes had reached the sum of \$2,890.50, was reported cancelled, and the society free of debt.

In 1867, it was found that the congregation had outgrown the accommodations afforded by the house, and an association of gentlemen was authorized to put in the present commodious galleries, which was done at an expense of about \$3,300. In 1868, after some difference of opinion about location, our present sweet-toned organ was bought, at an expense of \$4,000. The audience-room, as thus completed, is most attractive and imposing in appearance. The total cost of this edifice, as it now stands, including the bell, the organ, the land, and repairs recently made and contemplated, is about \$36,000. A finer, more commodious, more convenient pile of buildings, for the purposes for which they were erected, does not stand in New England. The society and pew-holders own the whole, except twelve shares of the gallery association, and owe nothing which they have not assets to cover. When we remember the struggles of the first years of this society's existence, and the few who stood under the burden, and the discouragements which would have extinguished the ardor of any but the most determined, and when we see what God has permitted this society to grow to, is it not right that we should remember all the way by which the Lord our God has led us these forty years?

To go back for one or two threads of our narrative. The house which stood where this church now stands, known as the Kent house, was removed to Spring street, and is now the

property and home of Mr. W. A. Stone. It has a historic interest, from the fact that, while standing upon this spot, Baron de Lafayette, during his visit to Concord in 1825, was the guest in it of Hon. Wm. A. Kent.

In June, 1861, Mr. Parker was invited to the chaplaincy of the Second New Hampshire Regiment, and was granted leave of absence for a period whose length circumstances would determine. He returned in August, 1862. In 1866 he was granted leave of absence to visit Europe, and while abroad he wrote a letter from London resigning his pastorate. On his return, a committee of the church and of the society waited upon him, to reverse his decision, if possible. But he chose to adhere to it, and was dismissed by advice of a council, which met March 21, 1866. His pastorate extended over a period of almost fifteen years, and his connection with the people nearly sixteen years. This spacious pile of buildings, erected during his ministry, and these two resolves, bear ample testimony to the strong hold he had gained upon the affections of the people, and the strength which his pastorate brought to the church and society. The church passed this, with other resolutions: "*Resolved*, That we owe a debt of gratitude to the Great Head of the church for an under-shepherd who has so long and so faithfully watched over the spiritual welfare of this flock, and has been so successful as a minister of the Lord Jesus among us." The society passed the following, among others: "*Resolved*, That we are deeply indebted to the Rev. Henry E. Parker for the faithful, successful, and able manner in which he has discharged all the duties incumbent on him as pastor of this church and society." It is no small testimony to the faithfulness of his ministry that to-day the hearts of his old people cling to him with lasting and tenacious affection.

September 24, 1866, the church voted to extend a call to Rev. W. F. V. Bartlett "to preach one year, with a view to settlement at the expiration of that time, or sooner if his health will permit, as pastor of this church and society." The next day the society passed a similar vote. Again, in six months, a pastor had been selected, who was the hearty and unanimous choice of the people. The invitation was accepted; and Mr. Bartlett began his labors in compliance therewith, December 2,

1866, but with a feeling of great uncertainty as to the result, as appears from his letter, dated October 3, 1866. His fears were well grounded, for in May following he felt himself obliged to relinquish all hope of becoming the pastor of the church, and so stated in a long letter which he read on Sunday, May 12, 1867, and which was recorded in full on the books of the church. With reason, this was a great disappointment both to Mr. Bartlett and to the people. Then followed a list of candidates whose name was legion, and for nearly three years this church and society wandered up and down among the clergy in a most forlorn and pitiful manner to find a pastor. Calls were extended to Rev. B. F. Hamilton, of North Andover, Mass., and Rev. J. V. Hilton, of North Bridgewater, Mass., both of which were declined. In the same year unavailing efforts were made to secure Rev. S. C. Bartlett, D. D., of Chicago. At last, after having exhausted the list of available candidates, in sheer desperation the church and society voted, December 1, 1868, to extend a call to Rev. S. L. Blake, of Pepperell, Mass. He accepted, was installed January 27, 1869, and here he is!

This ends the material history of this organization, which for forty years has held this post for the Lord. As a corporate body, to quote from the report of a committee appointed in 1854 to inquire into the matter, "the South Congregational society was without property, either real or personal," worshipped in a house over which they could exercise no control, and paid rent for the room where devotional meetings were held. When this church and society consider that they have raised over \$75,000 for the support of the gospel, have built two houses of worship costing over \$40,000, have purchased three organs costing \$6,400—a total of upwards of \$126,000; and when they consider this spacious edifice, owned free of debt, and excelled by none in its appointments,—they must be compelled to say, with Nehemiah, "This work was wrought of our God."

III. Our plan of narrative brings us now to canvass the Spiritual History of this church and society.

In the present divine economy, the progress of Christ's kingdom has no little dependence upon material things. Prayers

are an imperative necessity, but they are quite as likely to prove effectual, and of faith, if a little money goes with them. On the other hand, it is quite as true that material progress marks off its epochs by eras of religious progress. You will find that a nation's history and a nation's literature are uniformly shaped by its morals and prevailing religious beliefs. But we are not concerned in this narrative to take so wide a view. It is equally and perhaps more visibly true, that the material prosperity of a town, or a district, will be very sensibly affected by the presence or absence of a religious organization in its midst, and by the character and efficiency of that organization, if one exists. Of a truth, John said, "That was the true Light, which lighteth every man that cometh into the world." Concord is able to present a most flattering record of material prosperity, of growth, and of intelligence, because its churches have had spiritual vitality, and impressed themselves upon its morals and society.

We shall find, then, most naturally, that ecclesiastical history includes both material and spiritual. The history of this church is more or less interlinked with the history of the society with which it is associated. In great part, then, we have traced its progress already. But there are certain facts which are independent of any material considerations. To these we turn. This narrative we shall also, for convenience of discussion, divide into periods.

(1) First is the period of Formation. In the records of the First Church, I find, under date of December 11, 1836, a communication from fifty-four members of that church, in which they "severally request of you a letter of recommendation and dismission, for the purpose of being constituted a church in connection with the new house of worship just erected in this village." The communication proceeds to state reasons for such request, which have already been quoted.* The request was granted, and twenty males and thirty-four females were dismissed to form the new church. December 30, thirteen more (two males and eleven females) were dismissed, at their own request, making, in all, sixty-seven (twenty-two males and forty-five females)—the original number who were organized into this church.

* See page 9.

The first record of any meeting of these persons bears date of December 16, 1836, and was held at the lecture-room of the new church. At this meeting, a committee was chosen to procure a candidate. The same gentlemen were chosen who had been appointed by the society in October previous.* At the same meeting a committee was chosen to arrange for the dedication of the new house, and also a committee to present articles of faith and a covenant, and make necessary arrangements for the organization of the church. The first named committee consisted of Asaph Evans, George Hutchins, and Amos Wood; the second, of Samuel Fletcher, John B. Chandler, and David Kimball. At a meeting held January 16, 1837, these committees reported, and recommended that the dedication take place on Wednesday, February 1, commencing at 10 o'clock A. M.,* that the church be organized in the evening, and that the articles of faith in use by the First Church be temporarily adopted. At this meeting it was voted to invite churches as already named.† No record of the letters missive appears; but a record of the First Church, dated January 29, 1837, states that it was voted to comply with the request of the brethren and sisters who desired to be organized into a church—from which it would appear that letters were sent in the regular form. Indeed, the record of the council, preserved on the books of the church, states that it met “pursuant to letters missive from a committee of brethren of the First Congregational Church in Concord.” All the churches invited were represented. Upon proper examination of papers and the facts in the case, the council proceeded to organize the church according to programme. Rev. John M. Putnam preached the sermon, Rev. N. Bouton read the papers relative to dismissal, &c., Rev. Jacob Scales offered the consecrating prayer, and Rev. A. P. Tenney extended the fellowship of the churches. Allow me here to remark, in passing, that Rev. Jacob Scales, who consecrated this church to God in prayer, was the first pastor of my childhood of whom I have any distinct recollection.

This child of the old church now had an actual and organic

* See page 14.

† See page 15.

existence, and was ready to take the initiative in steps looking to aggressive movements for Christ. February 20 the church voted to call Mr. Daniel J. Noyes to the pastoral office over it. On the eighth of March, as already stated, the society concurred.* No record of the letter extending the call exists. The action of the church and society was conveyed to him by Dea. Fletcher. Mr. Noyes's reply, however, is preserved, in which he accepted the position tendered him. His engagements at the college were such as to prevent his coming permanently among them till August, but he consented to be ordained and installed the first Wednesday or Thursday in May. Mr. Noyes's reply was dated Hanover, March 8, 1837. March 30 the church met, and voted that the ordination of Mr. Noyes take place Wednesday, May 3, 1837, and also chose the list of churches to be invited. The examination of the candidate took place May 20, by the council, which had met in obedience to the summons of the church by its letters missive. On the following day the installation services took place. Rev. Mr. Bouton preached the sermon, Rev. Mr. Patrick, of Canterbury, offered the ordaining and installing prayer, Rev. Mr. Burnham, of Pembroke, gave the charge, Rev. Mr. Tenney, of West Concord, extended the right hand of fellowship, and Rev. Mr. Clement, of Chester, addressed the people. The new church now had a pastor. May 25, Samuel Fletcher and John Niles were chosen deacons. On the following Sabbath, which was the 28th of May, the communion was celebrated, taking the place of the usual afternoon exercises, as ever after. Here appropriately we may end the first or initiatory period of the history of this church, with its first pastorate begun, its first officers chosen, and its first recorded celebration of the Lord's Supper.

(2) The second period in the spiritual history we shall limit to the first pastorate, in many respects the most important the church has enjoyed.

Daniel J. Noyes was born at Springfield, N. H., September 17, 1811, and was accordingly in his twenty-sixth year when he was installed as pastor of this church. He graduated from Dartmouth college in 1832, was tutor in Columbian college, Washington, D. C., in 1833, graduated at Andover in 1836,

*See page 15.

tutor at Dartmouth in 1836-7, pastor of this church from May 3, 1837, to October 10, 1849, at which time he was dismissed to accept the chair of theology in Dartmouth college, which position he held till 1870, when he was appointed to the chair of intellectual philosophy and political economy.

This pastorate of over twelve years and five months was a most eventful and important one. It was important, because it determined the existence and character of the church. It is quite certain that its first pastor left his mark upon it. He has been described as an able and fearless preacher. Evidently, those who sat under his ministry found, every Sabbath, that he gave them something to think of. Such preaching impressed itself upon his people. He was a man of sound Calvinistic belief, and therefore, to-day, this church holds fast to those grand doctrines which underlie hope, and are the framework of the plan of salvation. And if this church has such a spirit of Christian liberality that it is tolerant of others' convictions in non-essentials, and can fellowship different opinions in these matters, yet its platform of doctrine is not substantially different from that which was adopted about 1839, and was printed in the manual published in 1840; and it stands fast by the first principles.

Mr. Noyes has been spoken of as a prompt man. He always began service at the exact time appointed, whether the audience was present or not.* Hence the young church learned a lesson of promptness. This formative period was controlled by influences which conspired to make it sound and substantial.

This pastorate, especially its earlier years, was an eventful period in the spiritual history of the organization. The anti-slavery movement had gained a great deal of force at this time, and created bitter divisions. Mr. Noyes has told me that if he ever devoutly wished slavery was out of existence, it was when these troubles were shaking the young church. Mr. George Thompson, the famous anti-slavery lecturer, came to

* This incident has been told to illustrate this characteristic: These were days of oil lamps. One evening two ladies came to meeting, and found the vestry but dimly lighted, and yet the time of meeting close at hand. They were flattered themselves that for once they were before the minister, and that he would be late. Promptly at the moment the lights were turned on, and there sat Mr. Noyes in the desk, ready to begin the service on the instant. In the dimness of the light they had not seen him.

this country in 1835, and visited Concord in August of that year. His denunciations of slavery caused great excitement, and an indignation meeting was held, participated in by members of both political parties, and resolutions were passed, to which probably not a citizen of Concord to-day would be willing to affix his name as their author. At this meeting Samuel Fletcher was one of the speakers, who was afterwards elected one of the first deacons of this church. The next day notice was given that Mr. Thompson would speak Friday evening at the court-house. Mr. Thompson was the guest of Mr. George Kent. The excitement produced by the announcement that Mr. Thompson was to speak, reached the pitch of a mob. The house of Mr. Kent was surrounded. Mr. Kent and Mr. Thompson went out of the back door, and Mrs. Kent came to the front door, and assured the multitude that Mr. Thompson was not within. On the assurance of Gen. Davis that the obnoxious address would not be made, the multitude dispersed, afterwards burned an effigy in the yard of the State House, ended the fracas with fireworks and discharge of cannon, and went home feeling better if not ashamed. Thus, for once, was free speech prevented in Concord.*

Of course, such violence of difference in opinion, upon a question so vital as that of the abolition of slavery, could not fail to draw lines of division among the members of the churches, who were men and not angels. The members of this church were divided in sentiment upon this question ;—and yet, August 15, 1839, Mr. Amos Wood, whose anti-slavery sentiments were in advance of those of the majority of the church, was chosen one of its deacons, and held that office till the termination of his relation with it in 1840. Evidence that feeling ran high upon this subject, and was considerably intense on either side, appears from records which can be explained in no other way ; and the impression produced by those records is, that the church did not take a stand in this agitation which was sufficiently advanced to please the readers of the *Herald of Freedom*, and ardent supporters of the principles it advocated.

From a recorded vote of the society, taken April 7, 1842,

* See Bouton's History of Concord, pp. 434 and 438, for a full account.

we are led to infer, that the agitators of the anti-slavery movement, who were members of the church and congregation, wanted meetings in the interests of the principles they espoused, and for their discussion, held in the church. The vote was, "that the body of this house be, during the year, closed against any than strictly religious exercises." Whether the vote, taken every year about this time, that the assessors should have *exclusive control* of the house, pointed the same way, I am not able to say. Such votes were passed.

Evidence appears that some of the members endeavored to commit the church to advanced views upon this question. August 15, 1839, it was voted, "That the committee, who were appointed to revise the articles of faith, report on the propriety of including in the manual of the church, to be published, some resolutions on the subject of slavery." September 19 the committee reported the following resolution, which the church voted to print in the manual: "*Resolved*, That, in the opinion of this church, slavery, as it exists in this country, is a sin, and ought to be abolished without delay; and while we hold it to be our duty to do all in our power to remove this great evil, we are aware that good men differ as to the measures to be used in effecting the object, and we accordingly agree to tolerate this difference of opinion."* While this resolution committed the church to the view that slavery was a sin, and ought to be done away with, and that it "ought to do all in [its] power to remove this great evil," it did not commit the church, as its members who were ardent adherents to the anti-slavery cause had hoped to do, to any definite course of action as a practical expression of its opinion that slavery "is a sin, and ought to be abolished without delay." This dissatisfaction with this action of the church appears in an effort—which was defeated—to persuade it to take an advanced step. It appears that Mr. Chandler requested the church to call "a meeting, to discuss the propriety of passing a resolution to exclude slaveholders from our communion." This request was presented at a regular meeting of the church, October 6, 1839. At the same session it was voted "that such a meeting was not necessary to be held."

* This resolution appears, in exactly these words, in the first manual published by the church.

It is proper to remark here, that these same sentiments on the subject of slavery prevailed to a greater or less extent in nearly or quite all our churches in New England. I remember hearing my father and mother say, that the same agitation shook the church of which, when a boy, I first became a member, and that, but for the sturdy pluck and good sense of its pastor, it would have proved fatal. The anti-slavery portion of the church at last forsook it, and drifted into a doctrine known at that time and in that community as non-resistance. Thus the agitation which shook the South Church was but the earthquake of a spirit of reform which had very wide prevalence. The fatal error committed was, not in opposing slavery, but in dropping the most effective weapon with which to oppose it—the church. It is true, these people had notions in advance of their time, and for that reason they should have had patience to wait for the mass of men to be educated to their advanced views: for if they were right—as I believe in the main they were—they could afford to wait. At this distance, it appears that their action in forsaking the church did not a little to damage their cause, put off the advent of the day they were looking for, and introduce it, when it came, with a convulsion which shook the continent. Having known personally many men who were leaders in this reform, my own belief is, that the majority were honest and sincere in their convictions, though urged by their zeal to steps which certainly did not accomplish all they hoped.

The refusal of this church to pass a vote pronounced in its opposition to slavery, and to call a meeting for the purpose of discussing a resolution to exclude slaveholders from the communion, displeased the earnest advocates of anti-slavery sentiments. They could hope for nothing from this source. They therefore forsook its fellowship. This appears from the fact that, in October of 1840, a committee was appointed to commence labor with two for this very offence—John B. Chandler and Dea. Amos Wood. November 25 the church voted to exclude them from membership for having withdrawn themselves from its watch and care, and for joining another meeting. After 1843 I find no records which would imply, in any case, a similar cause of discipline. We may infer, then, that the

disaffection was not very large. Only four or five appear to have come under discipline for the offence of having forsaken the ordinances of the church. However, it is a fact, that, in the church, a very large number had more or less sympathy with these views; but they were loyal to the Lord's visible body, and would not forsake it.

As in other communities, so here, the principles of non-resistance or Comeoutism, as it was called here, I believe, were embraced by the advocates of more extreme measures against slavery. Out of this grew the notion that all time is holy alike, and that Sunday was not different from Monday. Consequently, I have been informed by eye-witnesses, women who held these views used to bring their knitting-work to church, and knit during the hours of divine service, that the click of their needles might be their audible protest against placing one day before another.* At one time, a man who could not get another opportunity to express his views, and who evidently was not strongly impressed with the sanctity of either the ordinances of the gospel or the ministerial office, interrupted the service, and proceeded to give utterance to his sentiments. He was immediately seized. Being of that belief, he offered no resistance; but those who undertook to eject him found that his non-resistant principles had doubled his weight, and offered most effectual resistance to their efforts. A good many similar incidents transpired during the early years of this church; but it outlived all such convulsions, and did a noble work.

The first pastorate was a fruitful one, and those present members of the church who were received into it during this ministry are proofs that the pungent, strong, and fearless preaching of the pastor told upon the hearts and consciences of the most stubborn. During this period the records bear abundant evidence of the out-pouring of God's Spirit at different times. Although during other years of Mr. Noyes's ministry there seem to have been constant ingatherings, yet 1842 and 1843 seem to have been years of special divine favor, during which eighty-one were added—fifty-one by profession. It was about this time that Elder Knapp, the noted revivalist,

* This occurred but once, I have been told, and would not have been tolerated a second time. But this single instance exhibits the spirit which animated some.

visited Concord; but our impression is, that the faithful preaching of the pastor had quite as much to do, under God, with the conversion of these persons, as the efforts of the revivalist.

“By their fruits ye shall know them.” The first ministry over this people could bear this test. The original membership was 67—22 males and 45 females. During the pastorate of Mr. Noyes, extending over twelve years and five months, 259 were added—101 by profession and 158 by letter. At the close of his ministry, the church which he found numbering 67, he left numbering 227, a gain of 160. The whole number received by the church from the beginning was 336. Thus we close this period of the history of the church with the question of its existence answered in the affirmative, and with the church grown to such strength as to make its power felt.

(3) The next period we shall limit to the second pastorate. The outlook as we enter upon it is most hopeful. Mr. Noyes, in his letter of resignation, speaks of “the increasing labors of this growing congregation.” He also speaks of the union “which has so long * * and so pleasantly existed.” The harmony which prevailed at the close of the first pastorate is attested by the fact that, on the seventeenth of January, 1850, three months after the dismission of Mr. Noyes, the people united in unanimously extending a call to Rev. Henry E. Parker, of Eastport, Maine. The circumstances of the call, the reply, and the subsequent settlement, have been narrated.*

Mr. Parker was born at Keene, N. H., April 17, 1820, and was about thirty years of age when called to this pastorate. He graduated from Dartmouth college in the class of 1841, and was tutor in 1843-44; was graduated from Union Theological Seminary in 1847; was ordained, but not installed, at Eastport, Maine, March 13, 1849; commenced his labors with this church in April, 1850, and was installed as its pastor May 14, 1851; was chaplain of the Second New Hampshire Regiment in 1861-62; visited Europe in 1865-66; was dismissed from this church March 21, 1866, and became professor of the

* See p. 20.

Latin language and literature in Dartmouth college, which chair he still holds.

The pastorate of Mr. Parker was an eventful period only in those material particulars which have already been narrated. The civil war occurred during his ministry here, but the church does not seem to have been shaken by agitation as it was by the anti-slavery movement, in the previous pastorate. But it was a period of almost uninterrupted growth. Ten of the sixteen years were years of increase. The records of admission show several special seasons of grace. It was during this pastorate that Mr. Earle labored in Concord. Other years witnessed a quiet and healthful growth, but 1857 and 1864 seem to have been occasions of more copious showers of divine blessing. During these two years 102 were added—46 in 1857 and 56 in 1864. Of these, 67 were received on profession of faith, and 35 by letter, during the two years.

At the beginning of Mr. Parker's ministry the church numbered 227; at its close, 347—a net gain during the period of 120. The whole number received from the beginning was 618, when Mr. Parker was dismissed. During this period of nearly sixteen years, 292 were added to the church—186 by profession and 106 by letter. Another says of this ministry,—“It was attended by the most salutary results. The congregation constantly increased, and additions to the church, by profession as well as by letter, were frequently made.” He admirably followed up the work begun under the first pastorate, and deepened its sound doctrinal and religious impressions. Thus this period closes with a society materially strengthened, and a church still more prosperous and vigorous, and better able to take aggressive steps for Christ.

During the interval of three years which elapsed before another pastor was settled, fourteen were added to the church—three by profession and eleven by letter. But the church suffered severe losses, so that when the next pastorate began it numbered but 297. Of the occupants of the pulpit during this interval, and the efforts of the church to secure a pastor, I have already spoken.

(4) The next period we shall place between 1869 and the present, which ends the forty years.

The present pastor was called to this office in December of 1868. He assumed the duties of the pulpit on the first Sabbath of January, 1869, but was not installed until the twenty-seventh. On that occasion, the candidate was examined the evening before, and the installation services were the next morning, as follows: Sermon by Rev. E. A. Park, D.D., of Andover Theological Seminary; installing prayer by Rev. N. Bouton, D.D.; charge to the pastor by Rev. Hiram Mead, of Nashua; fellowship of the churches by Rev. L. H. Blake, of River Point, R. I.; address to the people by Rev. C. W. Wallace, D.D., of Manchester.

The present pastor was born in Cornwall, Vt., December 5, 1834; graduated from Middlebury college in 1859; taught at Randolph, Vt., Lancaster, Mass., and Pembroke, N. H., 1859-62; graduated from Andover Theological Seminary in 1864; was ordained and installed at Pepperell, Mass., December 7, 1864; installed over this church as already stated.*

Thus far during this pastorate, which has now continued eight years, 224 have been added to the church—141 by profession and 83 by letter. The membership of the church, at the close of 1876, was 420, a net gain of 123. Three special seasons of grace have been enjoyed, during which the larger part of these were added. To God be all the praise.

During its existence of forty years, this church has received to its membership 858—67 original members, 431 by profession, and 360 by letter. Of this number, 264 were dismissed by letter, 18 were excommunicated, 156 have gone to join the church in the Father's house, and 420 are still in its fellowship. Twenty-four of the forty years have been years of gain. The greatest loss in any year was 20, in 1868. The largest number of additions by profession in any year was 44, in 1864; the largest number of additions by letter was 18, in 1838 and in 1875. The largest total of additions for one year, since the first, was 59, in 1875. The largest net gain was 48 in 1875.

Had I the facts and time to do so, it would be most interesting to sketch the characters of some of the members of this church; but it sufficient to say that they have not been lacking

*The membership at the commencement of this pastorate was 297.

in fitness for any position, many of them having been called to posts of honor, nor has the majority been unusually wanting in zeal for the Master. To-day only 5 remain who came out from the mother church forty years ago, 51 who united under the ministry of Mr. Noyes, and 164 who united under the ministry of Mr. Parker.

One or two facts relative to church work may fittingly close our narrative. The Sabbath-school has always been held to be a legitimate branch of church work, and has therefore always been under its control. Samuel Fletcher was elected superintendent by the church in 1838,—from which it appears that, from the first, the study of the word of God has had a place in the exercises of the Sabbath. The records are not complete; but such accounts as we have show that, in the early history of this body, a very large per cent. of the congregation remained for Bible study,—at least seventy-five per cent.—a proportion considerably in excess of the present.

One or two interesting facts are worth notice. Four are still connected with the school who were teachers from 1842 to 1846, two being teachers still—Mrs. B. P. Stone and Mrs. Asa McFarland. About a dozen who were pupils then are still in the school in some capacity. People as old as seventy-three were among the students of the Bible. The larger averages of attendance were quite equal to the larger averages of the last six years. I find that, February 12, 1843, there were 260 present—a per cent. of the congregation not equalled in these last days. April 14 and May 19, 1867, during the period when the Sabbath-school was held in the afternoon, on account of the health of Rev. W. F. V. Bartlett, who was then supplying the pulpit, the attendance reached 306—the largest recorded attendance upon the exercises of the school during its existence, but a part of the congregation considerably less than the 260 who were in attendance February 12, 1843. The largest average for any whole year was probably that for 1867, which was 224.

The smallest recorded attendance was February 15, 1845—eleven teachers and seventy-six pupils. But a note in the handwriting of Asa McFarland, who was superintendent at that time, explains: “An exceeding stormy day. Some

churches closed by reason of the weather." The early records of the school show twenty-nine classes, and a commendable regularity of attendance on the part of pupils and teachers. The attendance upon the exercises of the Sabbath-school has not kept pace with the growth of the congregation. If it had, the average to-day would be upwards of 400.

The church now sustains two mission schools, whose numbers exceed 200. One is held in Whittredge's hall, at the South End, and is sadly in need of a chapel to accommodate its growth. This school has been in existence twenty years. The other school is held on the Plains, in a beautiful chapel standing on a bluff above the Soucook river. This chapel has just been enlarged and beautified at an expense of nearly \$300, and was re-dedicated January 28, 1877. This school was established in 1870, and during its seven years of existence has grown from weakness to strength, and has done much for the community in whose midst it is located, affording the people the only means of grace conveniently within reach. These schools give promise of greater things, and are gratifying signs of the aggressive power of the church.

The records of the treasury of the church cover but a small part of its history. However, they embrace a period which fairly illustrates its charitable spirit. During the period covered by the records—eight years—the church has contributed to various charitable objects, at home and abroad, about \$1,600 a year. One year its gifts amounted to over \$2,000. Besides money, the ladies of the church and society annually have sent a barrel or two of clothing to some Western home missionary, amounting in value to upwards of \$100 each. In 1875 the church adopted the plan of weekly offerings, which continues to give satisfaction.

The weekly meetings of the church were,—a lecture on Thursday evening, and the regular church prayer-meeting on Saturday evening. This plan was continued up to 1872. During 1870 a Tuesday evening meeting had been established, at the request of a number of the young people who felt the need of a prayer-meeting for their special growth. The regular prayer-meetings of all the other churches were on Friday. It was therefore voted, January 25, 1872, "That the Thursday evening

meeting (or lecture) and the Saturday evening prayer-meeting be consolidated, and held on Friday evenings."

The church has had eighteen deacons, four of whom are now in service, and nine or ten of whom are still living. The Sabbath-school has had fifteen superintendents, of whom eleven or twelve are still living.

This church has never been wealthy, or fashionable—a most gratifying fact in its history—but it always has been, and is now, a church of the people, as its membership will abundantly testify. It has been the object of some slurs and criticisms; but the lightning always strikes the tallest trees. It has been a working and a persevering church, as its past history and present results testify. It has never been, and is not now, given to a proselyting spirit: its weakness and its error have been in the opposite direction. Its doors are always open to welcome any who may come with us, and it aims to throw out all proper influences and attractions to bring men within its reach; and any who identify themselves with it will find it given to hospitality, and ready to extend the cordial right hand of fellowship to all who will allow themselves to be welcomed. It has always had a goodly array of lay talent to aid the pastor, and a number sufficiently large of those who are willing to have others do the work. There is an immense reserve force, which, if it could be called out and consecrated to active service for the Master, would make the church a vast power. It is in a central position, being at the capital of the state. But that will be of little account if the hearts of its members be not ablaze with love for God, and zeal in his service. If personal experience entitles me to judge, the church is one which treats its pastor with kindness. If there are exceptions, they prove the rule. The rest of the acts of this church, are they not recorded in the book of the chronicles of the kingdom of heaven?

And so this church has held this post for Christ for forty years. Some of them have been years of trial; but may it not be that God has brought us to that point where, as never before, he bids us go over and inherit the rich promises of blessing and increase? Let us set our faces to the future, and not to the past: let us forget the things which are behind. Remem-

bering what God has done, let us expect greater things to come. The past is but a prophecy of what may be if our spirits are in sympathy with a larger blessing; for “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

ADDRESS OF REV. D. J. NOYES, D. D.

Members of the South Church and Society:

Your pastor wrote me, a few days ago, to come down and help you in the pleasant work of a MEMORIAL SERVICE, in accordance with Deuteronomy viii:2. I have come at his and your request, and quite as much, also, by the promptings of my own feelings. Over these forty years memory passes with a strange interest, and lingers fondly and tenderly around the early period of the history of this beloved church, when, in weakness and inexperience, I became associated with it as its first pastor, and received from loving hearts the warm greetings which never became cold. The twelve years of my ministry here are like a dream to me; and yet, to me and many others, they are a most solemn reality, whose impress will be felt on character and destiny forever.

It is very little of the real history of this church, or of any Christian church, that can be written on earth. It is not made up of the ordinary or extraordinary events, or both combined, that attract the eye of man. Its essential materials are the inward experience of its individual members; their spiritual joys and sorrows; their conflicts and their victories; the soul's inner life with Christ. It is, like the book in the Apocalypse, written by a divine hand, and sealed with seven seals. The Lamb in the midst of the throne alone can break the seals, and open the pages that record the work of his grace on hearts redeemed by his blood. That he will do in his own time, and every eye shall read the record. Till then, each individual will mainly read that part of the forty years' history which he has himself contributed.

But there is a history of this church which is external as well as internal; which all its members can read in common, and in which they have a common interest. It may appear at first view, and especially to others, to be made up of almost trifling incidents, characterized by a degree of sameness and quietness that divest them of the interest that gathers around the more exciting events of life, and therefore of little importance. But little and great are relative terms, especially when considered in their real bearing, present and remote. In this view, the incidents, however minute, that go to make up the external history of a church, and contribute to its effectiveness, are greater to its members than events which have stirred nations and shaken continents. What are the wars of all the past centuries of the world's history?—the diplomacy of kings and cabinets? What, I may say, the science and the literature of the ages, so far as respects the real, profounder interests of the soul,—its discipline and culture for a higher life, its preparation for immortal glory and blessedness—the true end of its being? What are these great events, as the world terms them, to the simple facts that constitute the records of this church,—its organization, its pastors, its officers, its members, the preaching of the Word with the worship of the sanctuary, the social study of the Scriptures, the seasons of communion, the meetings for prayer and praise, the goodly fellowship of the brethren and sisters in Christ,—all those unconscious and nameless influences that contribute to the spiritual power of a church? It is no small matter, therefore, so far as concerns ourselves, that we are considering, when we review the history of this church, and record the good hand of our God upon us for forty years, as stage by stage he has led us onward by a better light than the pillar of cloud and of fire that guided the steps of his chosen ones of old.

In 1835 or 1836—perhaps a little before that time—it was the conviction of the pastor of the North Church, Rev. Dr. Bouton, and of some of its most discerning members, that the time had come for a new church organization in this part of the town, to meet the prospective probably more than the then present religious wants of the community. As the result of

that conviction this church was organized, with a membership of sixty-seven—all from the old church. The enterprise was, from the beginning, prompted by love for Christ and his cause, and the organization was completed in the same spirit in which it commenced. The original members, with much self-denial and no small sacrifice on the part of some, left a pastor whom they highly esteemed and loved, and a church in whose welfare their warmest sympathies and tenderest affections had been for many years enlisted, to engage in the new work. My acquaintance with the church, and my special interest in its welfare, commenced almost from its first existence.

In the early spring of 1837, Deacon Samuel Fletcher came to Hanover, where I was engaged as tutor in the college, with a "call" for me to become pastor of the church. I was not taken by surprise, and did not pretend that I was, for I knew that there were movements of the society in that direction; but I did express myself, very decidedly and honestly, that the new enterprise needed for its success an older and an abler man than myself. The deacon did not flatter my vanity at all, and I am not aware that he ever did afterwards. He paid me this very doubtful compliment, as I then regarded it: "The first object," said he, "that we have in view, is to find a man who will do us no harm." That doubtful, negative compliment, as it then appeared to me, is, in my present judgment, one of the highest compliments he could have paid me. I had been requested by the faculty just before this visit to remain in permanent connection with the college. I therefore sought the advice of Dr. Lord in the matter. He kindly expressed his regret at my leaving the college, but added,—"I think, perhaps, you had better go, and, after ten or twelve years of experience and knowledge of the world, you can come back, and do us a better service than by remaining now." I left, with not the slightest expectation of ever returning to the college as one of its faculty; but, sure enough, in about twelve years Dr. Lord came to Concord, in accordance with his previous suggestion.

I was ordained in May—the third day of May. It was a beautiful day. All nature was joyous. The brethren that composed the council—all of them neighboring pastors—are as vividly before my mind this evening as though the event were

only of yesterday. Rev. Dr. Harris, of Dunbarton, who had retired from the active labors of the ministry, but who still remained senior pastor of the church, was moderator of the council, and conducted the examination. I had grown up with great respect and reverence for the man, and with no little fear of him, which, perhaps, older persons than myself had also felt. It was with some trepidation, therefore, that I appeared before him on this occasion. But the first question he asked removed all apprehension, and I found him then, as ever after, most kind, generous, and considerate. The characteristic of his preaching and the secret of his power may be inferred from a charge which he gave to me some time after, when I was in Dunbarton on an exchange with his associate, Rev. Mr. Putnam: "If," said he, "you want to fill that large church in Concord, go home and preach the doctrines."

After the examination, which was voted satisfactory, the parts were assigned for the ordination service. Dr. Bouton preached the sermon, from the text, "I seek not yours, but you." The sermon I remember well—its ability and appropriateness. The ordaining prayer was made by Rev. Mr. Patrick—Father Patrick, of Canterbury—a man of the tenderest sympathies, of the most genial feelings, who loved everybody, and whom everybody loved—more especially the children; and his love to man was surpassed only by his greater love to his Saviour. He was remarkable in prayer, and I always regarded it as a happy circumstance that this part in the ordination services was assigned him. Dr. Burnham, of Pembroke, gave the charge—a man well remembered and highly esteemed by the older members of this and the North Church. I have ever regarded Dr. Burnham as one of the warmest and most useful friends I ever had. I never asked of him a favor in all my ministry which he did not most cheerfully grant me, even when it discommoded himself. Another brother was there who was very dear to me from that hour, and is dear now in the remembrance of him—Rev. Mr. Tenney, of West Concord. He had a large heart and a warm one, and in it was no guile. He carried it in his face and on his tongue: he was transparent. I think I knew him about as well when he made his first call upon me, as when, many years after, I

parted from him to see his face no more in this world. From him, too, I never asked a favor in vain. He gave me the right hand of fellowship. There was still another man whom I must not forget to mention—a dear friend for many years before I came to Concord, and for whom I still cherish the warmest friendship—Rev. Dr. Clement, of Chester. He was well known to some of you for his eminent social qualities, his remarkable good sense, his more than usual literary attainments, in addition to his high qualities as a preacher. He gave the charge to the people. All that I remember of the charge is what he said on the subject of pastoral calls: "You will of course," said he, "want to see your minister in your homes; but you must remember that he has other and very important duties to attend to, if he is to be a useful minister. If he calls on you as much as you want to have him, you will not want to have him for your minister but a little while."

I remained but a few weeks after my ordination, and returned to Hanover to complete my engagement for the year, impressed with the greatness of the work which I had undertaken. Rev. Mr. Goldsmith, who was a classmate with me at Andover, supplied the pulpit most of the time during the summer. I returned in September, and found that we had indeed commenced our march into the wilderness. The great financial crisis of 1837, which prostrated the business of the country generally, fell with crushing weight upon this community, and upon none more heavily than upon most of the leading men in the South Church and society. The house of worship had been built, but only a few of the pews had been sold. The burden rested still upon the original owners, and to that burden was added the expense, to a considerable extent, of supporting the gospel. Owing to the depression of business, the population of the place rather diminished than increased. As might reasonably be supposed, the congregation was small, and continued to be small for a number of years. Few were disposed to cast in their lot in so unpromising an enterprise. Indeed, there were but few additions for some years to any of the religious societies in town. For two or three years we labored on in great despondency, at times almost discouraged. Many were inclined to turn back to their old home. Some thought it would

be better to give up the enterprise entirely. On one occasion, the movement had become so general that some of the leading men in the society were represented as in sympathy with it. Being a little troubled with reports of this kind that came to my ears, I called upon Mr. Fletcher, at his office, to ask what it meant. He straightened himself up in his chair with a dignity which was natural to him, and, on this occasion, with a little more, which he assumed, or which was the expression of very strong and decided feeling on the subject, and said with emphasis,—“It is impossible for us to go back: it cannot be done!” —and then, as if to confirm beyond a doubt what he had said, “The women won’t allow it!” I heard no more from that day of any such movement. The value of a good man, who is at the same time a man of intelligence, decision, and sound judgment, cannot be over-estimated in any important work. I am fully of the opinion that the enterprise, after it had been commenced here, would not have succeeded had it not been for a few men like Deacon Fletcher and Judge Upham.

But our pecuniary condition was not our greatest weakness, nor indeed the smallness of our numbers. We were divided in sentiment and feeling: we were not in harmony with each other. It was just previous to this period that the country began to be aroused to the enormous evil and sin of slavery. It was a most unfortunate circumstance, that the men who were first prominent in that enterprise were not, generally, Christian men, and, not finding so soon as they wished and as fully as they expected, sympathy and coöperation in the church, soon began to regard the church and the ministry as opposed to human freedom and the rights of man; and as the Scriptures did not denounce the sin of slavery in terms sufficiently strong to satisfy them, some rejected the Bible, with the Sabbath and all the institutions of worship. Some of our number were misled by these extreme views. Others, who were not in full sympathy with them, did not at first discriminate between the evil which they wished removed, and the improper means by which some of their brethren proposed to do it. I hardly know of any experience of God’s people in the wilderness that would symbolize the four years of our anti-slavery trials. I can now see that both sides, having equal regard, I believe, to human rights,

probably went to an extreme. One side, in view of the evils that were disturbing the churches, wished to have nothing to do with it in the church; the other side wished to have nothing to do with anything else. But the Lord in his own time gave us deliverance. A few left our fellowship, while others, who in a measure had sympathized with them, were ever after among the consistent and devoted members of the church. Our experience in these early years of dearth and darkness was not without profit to us. We learned lessons of patience and forbearance, and trust in God, which were fruitful sources of blessing in after years. God was humbling us and proving us.

In 1842 the church, for the first time, had rest. We had reached a green spot in our journey: we had come to the groves of palms and springs of water. I think we had got to Elim. Early in the spring of that year the Spirit of God was specially manifested to us as a church. The prayers which had been offered in great weakness during the years of our despondency now seemed to come up as a memorial before God. The first indications of what proved to us a precious revival of religion appeared on a day which the church were observing preparatory to the communion. It was our custom to spend the whole day in religious services preceding every other communion season. In the forenoon we gave the time almost entirely to prayer. In the afternoon we had a discourse particularly appropriate to the coming Sabbath, while the evening hour was spent in free conference and prayer. These days were greatly blessed to the church, and are still remembered by many with deep interest. It was in the evening of one of these days that the manifest tokens of God's presence were with us. Though the Spirit appeared to come to us all with unusual power, the man whose lips seemed to be specially touched with hallowed fire, and whose tongue was loosed to speak with greatest freedom and force, was Mr. James Weeks. He was a warm-hearted, devoted Christian—always in his place, always ready to perform his part, as God gave him ability. On that evening it was manifest to us all that God was blessing him and honoring him with signal expressions of his love. In alluding to Mr. Weeks, I cannot forbear referring to his

wife—one of the most meek and humble Christians that I ever knew—who, under God, was a great blessing to her husband for this world and the world to come, and who, with his help, was honored in training up a large family, almost all of whom, we trust, have their names written in heaven, and some of them are already there. From that time the work went forward quietly with our usual means of grace, observed with somewhat more than usual frequency.

I well remember the first inquiry-meeting, which was held at the pastor's house. A large number were present, and among them one whom I did not expect to see there, though, from his fixed attention to the preaching on the Sabbath, I might reasonably have expected him. But I did not. As he had been a worldly man, and, as I supposed, had not thought much on the subject of religion, I hardly knew how to approach him. At length I said to him, "Mr. ——, suppose I should say to you that you had never done a single good deed in all your life—not a single one from love to God?" He answered immediately, and with deep emotion, "I know I never have, and that is what troubles me." I knew then, if I had not been certain of it before, that God's Spirit was with us of a truth.

Soon after this work of grace commenced, Rev. Mr. Cook, of Lebanon, being on his way to Boston, spent the night in town, expecting to leave in the morning. As we had a meeting in the evening he preached, and with so much apparent effect that we prevailed upon him to continue with us. He remained, I think, more than two weeks, and his labors were greatly blessed. Other brethren in the ministry rendered us occasional help at that time, especially Rev. Dr. Young, then of Laconia, one of the most spiritual, heavenly-minded men I ever knew. I remember very distinctly one of his sermons from the text, "We are journeying unto the place of which the Lord said, I will give it you; come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel." He presented the whole scene so vividly, and pictured so graphically the tribes in the order of their march, that we could almost see them before us, and then made one of his most tender appeals to join the hosts that were moving on to the promised rest.

By that season of refreshing the church was not only enlarged and strengthened in numbers, but greatly encouraged. We could labor in hope, and pray with expectation, that God would revive us again. In due time God did come again, and at this time to the whole community—more especially in connection with our Baptist brethren who had invited Elder Knapp to labor with them. Many of this congregation became interested in religion in connection with that work, and afterwards united with the church. Here I wish to record the very pleasant relations that existed between us and that church. I have occasion to remember gratefully their pastor, Rev. Dr. Cummings, for his uniform kindness and courtesy to me.

The Rev. Dr. Kirk, of Boston, it will be remembered by some of you, spent about a week in town at that time, dividing his labors between this and the North Church. He did a very good work for us. It was during the week of Dr. Kirk's labors with us, or on the last of the week preceding, that Mrs. Deacon Fletcher, who had been failing for some time, died—fell asleep in Jesus. I have not language to express my high esteem, my Christian affection, for that most excellent woman. I boarded in the family of Deacon Fletcher the first year of my ministry, and during all that time, and ever after, I never observed in her anything, in deed or in word, or even in the expression of her countenance, which indicated that hers was not a perfect character. She was a sinner, indeed, saved by grace; and no one was ever more sensible of it than herself, or felt more deeply her entire dependence on that grace. Those of you who knew her best will bear witness with me to her uncommon excellence. Great was the loss which the church experienced in her death, and in the removal, about that time, of her husband to Andover, Mass.

I should fail to do anything like justice to the early history of this church if I should pass over entirely our experience in the matter of deacons. Deacons make a great deal of church history. Our early experience—or, I should say, very early experience in this respect—was about the average of churches. Afterwards no church was ever more favored. The first deacons of the church were Samuel Fletcher and John Niles. Of Deacon Fletcher I need not speak. Deacon Niles was a good

man, and had served in the same office before he came here. But he was quite aged, and had no other business on his hands but his deaconship; and he seemed to regard it as the chief end of a deacon to inform the pastor of everything in the parish that was unpleasant, and particularly calculated to annoy him. In this way he certainly magnified his office, and was very successful; but I knew he meant it well, and I never laid it to heart. One of the deacons, who was elected on the removal of Deacon Niles from town, left us in the anti-slavery controversy. We had then, I believe, but a single deacon—perhaps two. It became necessary, therefore, to elect a number of deacons, to meet more fully the wants of the church. Four were selected; and as the occasion was one of great importance and particular interest, we concluded to have them set apart to their work with special services. We invited some neighboring ministers to assist us, among them Rev. Dr. Burnham. The part assigned to him was the consecrating prayer. After imploring very fervently all the graces and virtues that the apostle thought necessary for a good deacon, he added the petition, "And may they never be the means of turning away the minister." If I should tell you who those men were, you would be ready to exclaim, "How wonderfully was that prayer answered!" if you were not tempted to say, "How unnecessary, in their case, was such a petition!"

There were many persons in the church and society to whom I would like to make particular reference on this occasion; but for obvious reasons I must forbear. But I cannot forbear speaking of old Mrs. Gould and her husband. I remember well the first call I made on her. The house at the time was smoky, and in all respects uninviting and uncomfortable. In the course of the conversation she spoke of God's great goodness to her; her many blessings in contrast with the great trials which some are called to endure; and she referred especially to the apostle Paul. I remember distinctly the thought which passed through my mind at the time,—that I had much rather take the apostle's lot as to trials than hers. You remember her meekness and humility, and quietness of manner. You can almost see her now, sitting as she did by the side of the pulpit, with dress and bonnet all proper but very plain, listening attentively to the

words that were spoken;—and she was there every Sabbath, though it cost her a walk of a full mile. I think she was a favorite with the ladies of the church, who admired her beautiful Christian character, and who expressed their interest in her in ways conducive to her comfort. Her husband—who must have been one of her greatest trials—was a very son of Belial when I first knew him. He carefully avoided me when it was possible, and showed the greatest dislike to everything said to him on the subject of religion, however remotely. At length the godly influence of his wife was felt even by him, and one day he said to her, “Perhaps I should go to meeting if the folks showed as much interest in me as they do in you.” The good wife took the hint, and modestly told some of her Christian friends what her husband had said. He was accordingly provided at once with a new suit of clothes,—hat, cravat, and all. The next Sabbath Mrs. Gould rode to meeting, and her husband took his seat at the head of the pew, as attentive a listener as there was in the church; and for him I trust, as for thousands before and since, it proved true that “God’s way is in the sanctuary”—his way of salvation. From that time his whole manner was changed. He welcomed my calls with great interest. When in the town he would cross the street to speak to me. This continued for more than a year. At length he sickened and died. Though his knowledge of divine things was very imperfect, I had hope, the last time I visited him, as he was lying upon his dying bed, that he was a child of God.

There is nothing that I remember with more interest, in the early history of the church,—and that I now regard as conducting more to its true strength and usefulness,—than its social religious services. I have never known a church where they were so well attended, where the members generally so faithfully recognized their covenant obligations in this respect. We adopted different methods from time to time in conducting these services; but no method appeared to me at the time,—and now appears, after an interval of years,—better suited to our wants than the social study of the Scriptures one evening in the week. Our weekly church meeting was for years substantially a Bible-class, and there was marked progress in the knowledge of the word of God. Two full years we spent in

the study of the Assembly's Shorter Catechism, in the same familiar manner. It was our purpose to grow in knowledge, and in that way to grow in grace. I cannot speak particularly of the work of the church in those early years in the great objects of benevolence at home and abroad. It was our purpose to honor the Saviour in these ways according to our ability, and that purpose, I trust, was measurably accomplished.

I pass over the year of my absence in Europe, when you enjoyed the preaching, and especially the prayers, of that godly man, Rev. Daniel Temple. But the time was at hand when I was called to leave permanently this for another field of labor. The providence of God seemed thus to indicate. I left with sadness the scenes of my first and only labor as a pastor, and the friends whose kindness words can never express,—the remembrance of whose friendship has been very precious since the hour I parted with them as their pastor more than twenty-seven years ago, many of whom have gone to their rest. The happiest years of my life were spent here, and I expect that the dearest recollections of earth will ever centre around this spot. It will be the source of deep regret to my immediate successor here, and my beloved associate at Hanover now, that this occasion should occur during his absence from the country. How much he would have delighted to be here, his deep interest in your welfare, and his faithful labors during so many years for your good, furnish convincing proof. Were he here he would join with me most heartily in thanks to God that he has given to this, our former charge, one so faithful, so able, and so beloved, to be their pastor and teacher. May God bless him, and crown his labors a hundred-fold more than the labors of those who preceded him.

Most of those who were here forty years ago as members of this church have already escaped from the wilderness. They fell by the way, and thus sooner reached the land of their most cherished hopes. They wait for us, their companions and successors, on the other side of Jordan. We will join them soon. We will greet the dear ones whom we loved so well in these earthly relations, who shared with us the joys and sorrows of our pilgrimage. Yes, we will meet them in more genial

climes and in brighter skies. Hand in hand with them will we walk the streets of the heavenly city. Our crowns will we together cast at the feet of Him who bought them for us. With them will we join the everlasting song of praise to Him who has redeemed us with his blood. With deeper joy, with profounder gratitude, will we then remember anew the forty years in which the Lord our God has led us.

LETTER FROM REV. HENRY E. PARKER.

HANOVER, Feb. 22, 1877.

MR. McFARLAND:

MY DEAR SIR: Accept my thanks for your letter referring to the recent observance of the Fortieth Anniversary of the organization of the South Church, and for your kindly expressed regrets that I was not able to be present. Nothing but my absence from the country at the time prevented my being present, and enjoying the occasion so fitly commemorated. The church and society accepted a duty, delightful as appropriate, in setting apart a day for the devout and thankful recognition of that Providence which led to the founding of that church, and which has signally and graciously accompanied its history hitherto.

It is with an ever-growing interest that I look back upon the sixteen years of my connection with the South Church. I had preached two years before going there, and had my attention variously directed in regard to locating as a pastor. As I look back, I am thankful that God directed my steps as he did, and ordered that my only pastorate should be in Concord, and that the flower and early maturity of my days should be given

to that especial church. The ties binding me to it are still very strong, and my prayer always has been, and always shall be, that heaven's blessing may be upon it.

It has ever been cause for special gratitude on my part that I was permitted to follow in the pastorate that of your first pastor, so eminently wise and devoted in all his labors; and also for those prudent and good men associated with him in laying the foundations of the society, and so faithfully watching over its early and struggling days. We subsequently had struggles, but they were not simply for existence, as in those previous times. God, in his good wisdom, has never left the society without enough to keep it from supineness and stagnation.

When I came to you I found the society in debt—the organ, even, not paid for. In the course of two or three years a strenuous effort was made to remove the debt, and the effort was successful. Two or three years later it was felt to be desirable to renovate and somewhat enlarge the interior of the church edifice. This was done, and the new debt thereby incurred was vigorously met, and also cancelled. We had hardly commenced rejoicing in this, and to be conscious of our easy and independent condition, when the edifice itself, made doubly dear by so much of self-denying effort connected with it, was burned to the ground—and this without any insurance. Then came the arduous effort to erect the new edifice, coupled with the determination that it should be done without the too well and too sorely known incumbrance of a debt. In this the society were ultimately successful. Born and nurtured in hardship, they were never discouraged by it. During all these years, while the current expenses of the society were, for the times, somewhat large, and increasing, yet the gifts to benevolent objects had also a steady, permanent growth; and to the credit of the society it should be said, that its business affairs were always conducted in a genuinely business manner. Among other things may be mentioned the exact uniformity with which each successive treasurer of the society promptly met, at the beginning of every quarter, the quarter's salary of the minister.

Attendance upon the Sabbath services was always good; so, also, was it upon the Tuesday evening lecture, which, how-

ever other weekly services might fluctuate, invariably had an excellent attendance.

I look back with especial joy and gratitude to the history of the Sabbath-school, always, as it was, such a delightful adjunct and coadjutor in the work of religious instruction and influence. My feelings are very similar, also, with regard to our first Mission-school enterprise, so successfully conducted. Of the youth in those days connected with our Sabbath-school, I call to mind at least five who subsequently entered the Christian ministry, and one who consecrated her gifts to missionary labor, and yielded up her beneficent young life on foreign missionary ground.

It is very pleasant, also, for me to think of the character and history of the choir while I was pastor. Composed almost uniformly of those who had or who gained a Christian hope, they, in true harmony and without discord, rendered their valuable and delightful services.

When the civil war broke out the society permitted me to be absent during the year and a quarter I spent with the army, and a few years later they generously gave me the half-year I spent abroad, the usual disadvantages of such absences to a society's interests being happily compensated by the superior men you succeeded in securing as temporary supplies.

There were seasons of marked religious interest during my connection as pastor, when considerable numbers found a Christian hope; but though the church steadily increased, it was by not large but pretty uniform additions from year to year; and none of those then becoming members, so far as I know, have ever fallen under the censure of the church.

I look back with great interest, also, to my long connection with the educational interests of the place, which brought me into such pleasant relations with those esteemed gentlemen similarly associated, with so many valuable teachers, and with such multitudes of the children and youth.

Yet reminiscences like these seem but the smallest part of those which cluster over mind and heart, as memory revives that sixteen years' pastorate. Such affectionate regard as was given from young and old; those innumerable kindnesses to me and mine; the closely connected ties; the flood of every-

day courtesies; the household and individual histories; the wide, intimate, and pleasant intercourse; the religious conversations; the counsels sought and given in so many matters; the tender associations of the sick-room, and the common melting of heart with the bereaved; the sympathetic sharing of both prosperities and sorrows; the rejoicing with those who rejoiced, and the weeping with those who wept—gladness and adversity, marriages and bercavements, births, baptisms, deaths, funerals. What a world of experience and emotion is comprised in a pastor's life!

It would have been a pleasure to me could I have been present at your anniversary, and given expression to the feelings I entertain towards the members and present able pastor of the South Church and Society, and, indeed, towards those other religious societies of Concord with whom my relations were ever so agreeable.

While begging God to forgive its deficiencies, I would be very grateful to Him for all there was of happiness, and whatever there may have been of usefulness, in my pastorate there. For all the members of that flock I once, as an under-shepherd, loved to call my own, do I pray, that "when the chief Shepherd shall appear, they may receive a crown of glory that fadeth not away."

With kindest regards, I remain, my dear sir,

Yours truly,

H. E. PARKER.



PLATE I.

MANUAL

OF THE

South Congregational Church

AND

SOCIETY

IN CONCORD, N. H.

—
FEBRUARY, 1885.
—

Concord, N. H.

PRINTED BY THE REPUBLICAN PRESS ASSOCIATION

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HISTORY
OF THE
SOUTH CONGREGATIONAL CHURCH AND SOCIETY.

The first meeting of individuals for the purpose of forming a religious society was held at the house of Mr. Asaph Evans, May 9, 1835. Samuel Fletcher was chairman and Amos Wood secretary. At this meeting a committee was appointed, who purchased a lot of land at the corner of Main and Pleasant streets, for \$1,200, as the site for a meeting-house. At an adjourned meeting, it was voted to form a religious body, to be known as the "South Congregational Society." Also, a constitution and by-laws had been prepared, and a committee of seven had been procured, who were to build the church edifice. On the first day of August, 1835, the constitution and by-laws were adopted, and thirty names were signed thereto as members of the new society.

In the summer of 1836 a new church building was erected on the lot purchased for that purpose by the committee of seven. It was of wood, 77 by 64 feet, with two stores and a vestry on the first floor, with the church edifice on the second floor, and cost, with the land, about \$10,000. The house was dedicated on the first day of February, 1837, in the forenoon. The pews were sold in the afternoon. In the evening of the first day of February, 1837, the South Congregational Church was organized with sixty-seven members, all received from the First Congregational Church in Concord (see catalogue of members).

1. In March, 1837, the church and society extended a call to Rev. DANIEL J. NOYES, then tutor in Dartmouth college, to become pastor. This invitation was accepted, and Mr. Noyes, a graduate of Dartmouth and of Andover Theological Seminary, was ordained and installed May 3, 1837. Sermon by Rev. Dr. Bouton of the North church. Mr. Noyes had a very successful pastorate of twelve and a half years, to November, 1849, when he resigned to accept a professorship in Dartmouth college.

2. Rev. HENRY E. PARKER, of Keene, who was then preaching at Eastport, Me., commenced his pastorate in April, 1850, but was not installed until May 14, 1851. Sermon by Rev. Nathan Lord, D. D., president of Dartmouth college. In 1857 the meeting-house was repaired and improved, but in 1859 (June 12) it was totally consumed by fire, with no insurance. Public services were held in Phenix hall until November, 1860. After much discussion, the society purchased the property on Pleasant street, many years occupied by the Hon. Wm. A. Kent, as the site for their new house of worship. A building committee was appointed, and work was commenced on the foundations in the fall of 1859. The corner-stone was laid, with appropriate exercises, May 3, 1860, and the house was completed and dedicated November 27, 1860. The house, land, furnaces, stoves, and bell cost \$24,545. Mr. Parker's pastorate of nearly sixteen years was attended by the most salutary results. He had leave of absence on two occasions,—from June, 1861, to August, 1862, when he was chaplain of the Second New Hampshire Volunteers, and from September, 1865, to February, 1866, when he went on a European excursion. He resigned while abroad; and a council held in March, 1866, after his return, dissolved his relation with the church and society.

There was no installed pastor of the church from March, 1866, to January, 1869. Rev. William F. V. Bartlett, of Brooklyn, N. Y., was called, and accepted conditionally, but his health failing, he was not installed, though he preached for more than a year, up to May, 1867. In 1868 an invitation was extended to Rev. Mr. Hamilton, of North Andover, Mass., and a little later to Rev. John V. Hilton, of North Bridgewater, Mass., both of whom declined.

But the society was not inactive in the meantime. The house

of worship, as first constructed, had no galleries. In 1867 all the slips were occupied, and there seemed to be a call for more room. To provide this additional space the plan of erecting galleries was suggested. The consent of the society being obtained, galleries containing forty slips were built by twenty-five gentlemen, members of the society, known as "The Gallery Association." There was no organ in the church until 1868, but in the summer of that year the society purchased the one now used at an expense of \$4,000. About \$1,200 more was expended in repairs and improvements on the house and chapel.

3. In December, 1868, the church and society extended a call to Rev. SILAS L. BLAKE, of Pepperell, Mass., to become pastor. This call was accepted, and the services of the pastor-elect commenced the first Sabbath of January, 1869. He was installed on the 27th of the same month, the sermon being delivered by the Rev. Prof. Park, of Andover Theological Seminary. Mr. Blake's pastorate of nearly nine years proved very successful. Sunday, February 4, 1877, was observed as the fortieth anniversary of the formation of the church. In the morning the pastor preached a sermon, giving a historical sketch of the material growth and prosperity of the church and society, and in the afternoon he gave a history of the spiritual growth and progress of the church during these forty years. In the morning he was assisted by Rev. Dr. Noyes, of Hanover, the first pastor, and Rev. Dr. Bouton, of Concord; and in the afternoon Rev. Mr. Ayer of the North church, Concord, was also present, and assisted. In the evening Dr. Noyes and Dr. Bouton occupied the time in most interesting and profitable personal reminiscences. The house was crowded, and the occasion was one of great interest. In the fall of 1877 Mr. Blake, having received a call to become pastor of a church in Cleveland, Ohio, resigned, and he was dismissed by council October 14, 1877.

Rev. Dr. Wallace, of Manchester, was employed to preach regularly in the church for some six months after Mr. Blake's departure, and continued until another pastor was called. At the close of his services the church passed resolutions expressive of their deep appreciation of his faithful services, and of their affectionate personal regard.

4. In the spring of 1878 the church and society invited the Rev.

CHARLES E. HARRINGTON, of Lancaster, N. H., to become their pastor, which call was accepted. He began his labors in March, and was installed by council April 18, 1878, Prof. William M. Barbour, D. D., of Yale college, preaching the sermon.

April 19, 1882, Bro. Franklin Evans gave the church \$200 "as a nucleus for a fund" to aid the needy members of the church and congregation. This was in memory of his late wife, Mrs. Sarah E. Evans. The church took action on this subject, and the result was that a society was formed, of the members of the church, known as the "South Church Relief Society," for the purpose of accumulating a fund, the income of which shall be applied to the aforesaid charitable object.

Mr. Harrington's pastorate, although short, was a profitable one. He resigned his charge as pastor, and was dismissed by council August 31, 1882.

5. Rev. WILLIAM H. HUBBARD, of Merrimac, Mass., was called to be pastor in the spring of 1883, which call was accepted, and he was installed June 4, 1883, Rev. William J. Tucker, D. D., of Andover Theological Seminary, preaching the sermon.

In October, 1883, the National Council of Congregational Churches for the United States was holden in the South Congregational church in Concord, the North church uniting in making the arrangements and in entertaining the delegates. The council continued nearly a week. The meetings, day and evening, were well attended, and were very interesting and profitable.

The interest of the "Gallery Association" has now been purchased by the society, so that now the society owns all those pews, and many others in the body of the house.

For nearly twenty years past the pew-holders have voted to assess a tax upon the pews to defray the larger part of the expense of supporting the gospel, but at their annual meeting in January, 1885, they refused to assess any tax upon the pews; so that hereafter all moneys for the support of the gospel must be raised by subscription until some better way can be devised.

The history of the South Congregational Church and Society is now brought down to February, 1885. Their early years witnessed many doubts and discouragements; but by the blessing of God they were enabled to overcome all difficulties, and be-

come a large and prosperous religious establishment, occupying an important field, with large capabilities of usefulness and blessing to our city and the state.

CHURCH OFFICERS.

PASTORS.

Rev. DANIEL J. NOYES, ordained and installed May 3, 1836; dismissed October 10, 1849.

Rev. HENRY E. PARKER, installed May 14, 1851; dismissed March 21, 1866.

Rev. SILAS L. BLAKE, installed January 27, 1869; dismissed October 14, 1877.

Rev. CHARLES E. HARRINGTON, installed April 18, 1878; dismissed August 31, 1882.

Rev. WILLIAM H. HUBBARD, installed June 4, 1883.

DEACONS.

SAMUEL FLETCHER,	elected	May 25, 1837.
JOHN NHLES,	"	May 25, 1837.
AMOS WOOD,	"	August 15, 1839.
DAVID KIMBALL,	"	March 3, 1842.
EPPS BURNHAM,	"	August 31, 1843.
NATHANIEL EVANS,	"	August 31, 1843.
ASA McFARLAND,	"	August 31, 1843.
CALEB PARKER,	"	August 31, 1843.
JOSEPH FRENCH,	"	July 18, 1850.
GEO. B. CHANDLER,	"	November 4, 1852.
GREENOUGH McQUESTEN,	"	October 29, 1857.
LEVI LISCOM,	"	December 31, 1857.
HAZEN PICKERING,	"	December 30, 1863.
GEO. G. SANBORN,	"	December 30, 1863.
WILLIAM H. ALLISON,	"	July 5, 1872.

CHARLES W. HARVEY,	elected	July 5, 1872.
CHARLES KIMBALL,	"	January 28, 1875.
ALBERT S. HAMMOND,	"	May 5, 1876.
FRANK COFFIN,	"	January 31, 1879.
HENRY A. MANN,	"	January 25, 1884.
WILLIAM A. STONE,	"	February 8, 1884.

SUPERINTENDENTS OF SABBATH-SCHOOL.

SAMUEL FLETCHER,	5 years.	1838 to 1842, inclusive.
JOSIAH STEVENS,	2 "	1843 and 1844.
ASA McFARLAND,	2 "	1845 and 1846.
LYMAN D. STEVENS,	5 "	1847 to 1851, inclusive.
SAMUEL FLETCHER,	2 "	1852 and 1853.
GEO. B. CHANDLER,	5 "	1854 to 1858, inclusive.
WM. H. ALLISON,	5 "	1859 to 1863, inclusive.
HENRY E. SAWYER,	1 year.	1864.
CHARLES W. HARVEY,	1 "	1865.
PRESTON S. SMITH,	1 "	1866.
LON WESTON,	2 years.	1867 and 1868.
GEO. E. JENKS,	2 "	1869 and 1870.
HOWARD A. DODGE,	4 "	1871 to 1874, inclusive.
EPHRAIM W. WOODWARD,	3 "	1875 to 1877, inclusive.
RUFUS P. STANIELS,	2 "	1878 and 1879.
HOWARD A. DODGE,	1 year.	1880.
MOSES R. EMERSON,	2 years.	1881 and 1882.
ROGER E. DODGE,	1 year.	1883.
WILLIS D. THOMPSON,	2 years.	1884 and 1885.

(Now in office.)

CONFESSTION OF FAITH.

1. We believe in one living and true God, the Creator, Preserver, and Governor of the universe,—Father, Son, and Holy Ghost; in essence one, and equal in all divine attributes.

2. We believe that the scriptures of the Old and New Testaments were given by inspiration of God; that they contain a complete system of divine truth, and furnish the only perfect and authoritative rule of faith and practice.

3. We believe that God hath made all things for himself, controlling and overruling all events in the universe according to an unchangeable and infinitely wise and benevolent plan.

4. We believe that our first parents were created in the image of God, but that in consequence of their disobedience they fell from their happy state, and that all their posterity come into the world destitute of holiness.

5. We believe that the Son of God, by his obedience, sufferings, and death, hath made complete atonement for the sins of the world.

6. We believe that repentance toward God, and faith in our Lord Jesus Christ, are the conditions of salvation.

7. We believe that God is no respecter of persons, but that the offer of salvation is freely made to all, and that whosoever will may be saved; but that the natural heart is such that no man will come to Christ except the Father, by the special and efficacious influences of the Spirit, draw him.

8. We believe that those who do truly repent and believe were chosen of God in Christ before the foundation of the world, that they should be holy and without blame before him; that they are justified by his grace, sanctified by the Holy Spirit, and kept by the power of God, through faith, unto salvation.

9. We believe that Jesus Christ has a church in the world, and that he has appointed the two sacraments,—baptism and the Lord's supper,—to be observed to the end of time.

10. We believe that those, and those only, who give evidence of having been created in Christ Jesus unto good works ought to be admitted to the communion of the church, and that parents in the visible church ought to give up their infant offspring to God in baptism.

11. We believe that there will be a resurrection of the dead, both of the just and the unjust, and a day of universal judgment ; that the wicked shall go away into everlasting punishment, but the righteous into life eternal.

FORM OF ADMISSION.

[The Pastor shall address those uniting with the church on profession of faith as follows :]

Dearly Beloved :—Believing that you have been drawn by the Spirit of God, you have presented yourself^{res} to enter into one of the most solemn compacts possible, and to perform one of the most important and joyful acts of your life. Should you cling affectionately to that Redeemer whom you are now about openly to avouch, you will never cease to feel the blessed effects of the dedication you are about to make, and you will ever rejoice that God brought you to this hour ; but if your soul draw back, and you put your Saviour to an open shame, this deed and this hour shall be everlasting witnesses against you.

Yet, beloved, we hope better things of you ; and, though we have thought it meet thus to admonish you, it is with the calm and cheerful hope that he who has called you in his love, chosen you in his merciful purposes, and adopted you into his family of grace, will never leave you nor forsake you, but will keep you by the power of his Spirit unto the end.

You have been deeply convinced of your personal sinfulness ; you have heartily repented ; you have believed in the forgiving love of God, through faith in Jesus Christ, without which forgiveness is not possible ; you have dedicated your heart and life to him ; that dedication you are about to renew before the world, being duly mindful of Christ's injunction that all confess him before men.

Believing that if the Holy Spirit had not drawn you, you never would have come to this hour, you will now give your assent to a covenant between you and your God, and with this church.

[At this time the rite of baptism will be administered.]

[Following the rite of baptism, those uniting by letter will rise, and, with those who present themselves by profession, assent to the covenant.]

COVENANT.

Acknowledging your infinite obligations to be the Lord's, you profess your desire, in sincerity of heart, and with a deep sense of your unworthiness, to lay hold on his everlasting Covenant. You give up yourself^{ves} to GOD the Father, as your God, your Father, and your eternal Portion. You give up yourself^{ves} to the blessed JESUS, the Redeemer and Head of the Church, as your Prophet, Priest, and King, and rely upon him alone for salvation. You give up yourself^{ves} to the HOLY SPIRIT, and rely upon him for sanctification, guidance, and comfort.

Depending on Divine Grace for assistance, you HEREBY SOLEMNLY BIND YOURSELF^{VES} TO GLORIFY GOD by a faithful discharge of the duties of sobriety, righteousness, and godliness, and by a diligent observance of all his commandments and ordinances.

You particularly ENGAGE TO WALK WITH THIS CHURCH OF CHRIST, faithfully attending the public worship of God, the sacraments of the New Testament, the discipline of his kingdom and all his sacred institutions, and watchfully avoiding whatever is contrary to purity, peace, and love, as becomes the followers of the meek and lowly Jesus.

All this you do, relying on the blood of the everlasting Covenant for the pardon of your sins, and beseeching the glorious God to prepare and strengthen you for every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory, dominion, and praise, for ever and ever. *Thus you promise?*

[The Church will rise.]

On your thus professing and promising, we receive you as members
a member of this Church, and admit you to the full enjoyment of all its privileges,—promising, through Divine Grace assisting us, to aid you in the duties of the Christian life by our prayers and fraternal watchfulness, expecting, in return, the same offices from you, that the purposes of this holy COVENANT may be answered. The Lord make us faithful to himself and to each other.

[At the close of the service the persons admitted will remain and sign the covenant.]

PRINCIPLES.

1. A Congregational church is a local association of the professed followers of Christ, united into one body by a voluntary covenant, for the purpose of mutual watchfulness and edification, the maintenance of public worship and instruction, the observance of the Christian sacraments, and the extension of the Redeemer's kingdom in the world.

2. Such a church derives all its powers and authority from the Lord Jesus Christ, as set forth in the New Testament, and is fully competent to elect its own officers, admit its own members, administer discipline, and perform any other acts necessary for its own government and welfare, independent of all other ecclesiastical government whatever.

3. While thus independent of all external authority, every such church is one of a sisterhood of churches which are bound together in relations of mutual care and communion, and should conform to the usages and fellowship, as established among Congregational churches.

4. The permanent officers of a Congregational church are pastor and deacons: it may also appoint such committees or other officers as the special emergencies of government or its general interests may require.

5. It is the right and privilege of every Congregational church to take the lead in the regulation of public worship, and in the calling, settlement, and dismission of its pastors; at the same time it should strive for harmony of coöperation with the religious society with which it may be associated in the maintenance of the institutions of the gospel.

STANDING RULES.

MEMBERSHIP.

1. Persons may be admitted to this church on profession of their faith, or by letters of dismissal and recommendation from other churches. Those coming from other churches, having *first* presented their letters, shall, with those seeking admission by

profession, be seasonably furnished by the pastor with the articles of faith, covenant, and rules of the church, and shall then be carefully examined by the standing committee as to their religious experience and doctrinal belief, and, if approved, shall be propounded at least two weeks before the communion; and at the preparatory lecture their names and letters shall be read, when the action of the church shall be taken on their admission. If admitted, they shall publicly enter into covenant with the church, according to the prescribed form, after which they shall be required to sign their names in full to the covenant.

2. All members of other Congregational churches worshiping with this church one year shall be expected to unite with it.

3. All members desiring to remove their relation to some other church of Christ shall make their request in writing, specifying the church with which they wish to become connected, which request shall be presented to the church by the pastor or moderator.

4. Letters of dismissal and recommendation to or from other churches are valid only one year from date, unless good reasons are given why they have not been presented.

OFFICERS.

1. The permanent officers of this church shall be, in addition to the pastor or moderator, four deacons, a clerk, a treasurer, and a superintendent of each of its Sabbath-schools.

2. The pastor shall be expected to become a member of the church, and shall read the confession of faith and give assent thereto at the communion next succeeding his settlement. He shall be moderator of the church; but in case of death, *protracted* leave of absence, resignation, or dismissal, a moderator *ad interim* shall be chosen.

3. There shall be a standing committee, consisting of the pastor or moderator, the deacons, clerk, treasurer, and three other brethren, a majority of whom shall constitute a quorum. The deacons, clerk, treasurer, and other lay members of the standing committee, shall publicly assent to the confession of faith, the pastor or moderator reading the same at the preparatory lecture next succeeding their election, after which the deacons, if any have been chosen, shall be ordained by prayer and

the laying on of hands. No person shall be eligible to any office of this church who refuses to comply with the foregoing requirements.

OFFICERS' DUTIES.

1. The pastor shall have control of the pulpit and the exercises of public and social worship, shall preach the word, administer the sacraments, preside in the meetings of the church, visit the sick, and take a spiritual oversight of the flock.

2. The deacons shall provide for and aid the pastor in the administration of the Lord's Supper, take the oversight of poor members needing relief, assist the pastor in the spiritual care of the congregation, and in his absence preside at business meetings in the order of seniority, and act as auditors in approving the accounts of all financial officers of the church.

3. The clerk shall make a faithful record of all business transactions of the church, keep a register of the church members, with the date and manner of their reception and removal, the names of all persons baptized, whether infants or adults, issue letters of dismissal when voted by the church, and at its annual meeting submit a written statement of the whole number of members, resident and non-resident, the admissions (separately specifying the number by profession or letter), deaths, and removals, specifying the number by death, dismissal, or discipline during the year past, and also the names of such members as, having been absent for more than two years and having been reminded of our rules, have neglected to take letters of dismissal. The clerk shall record all the reports submitted at the annual meeting, and call special business meetings of the church when directed to do so by the pastor, or a majority of the standing committee, or on a request in writing signed by ten members of the church, and shall also act as clerk of the standing committee, and keep a record of their doings.

4. The standing committee shall consult and advise in regard to church work, examine candidates for membership, and recommend those whom they approve to the church; inquire into all cases of scandal or public offence by members of the church, which may come to their knowledge by complaint or otherwise, and, in case they deem it necessary, investigate the charges

and report to the church, and seek by all means in their power to promote the purity, growth, and efficiency of the church. They shall assist the clerk in revising the list of members before each annual meeting; they shall report to the pastor all cases of sickness or distress in the church or congregation coming to their knowledge, and they may be called together by the pastor or by the clerk, upon application in writing, by any three members of the committee. No business shall be transacted without a quorum being present.

5. The treasurer shall receive (and with the senior deacon present count), and properly forward, the sums collected for objects of benevolence at the morning service, and shall also receive and apply the collections taken at the communion seasons, according to the rules of the church, and submit a written report at the annual meeting of the amounts collected and the disposition thereof.

6. The superintendents of the Sabbath-schools shall each be the chief executive officer, and have a general oversight of his school, secure proper teachers for the classes, and with the teachers labor for the increase and profitableness of the school, and appoint such other officers as he may deem necessary to assist him in the discharge of his duties, and submit a written report at the annual meeting of the condition and needs of his school.

MEETINGS.

1. Meetings for public worship shall be held on the Sabbath; the number and order of these services to be arranged as the church may direct.

2. The sacrament of the Lord's Supper shall usually be administered on the first Sabbath of January, March, May, July, September, and November, and all members of other evangelical churches present shall be invited to partake; and the preparatory services shall be held on the Friday evening preceding, unless otherwise ordered.

3. The first Sabbath evening of each month shall be observed as a concert of prayer for foreign and home missions, and the second Sabbath evening as a concert of prayer for Sabbath-schools, or a Sabbath-school concert.

4. The weekly church prayer and conference meeting shall be on Friday evening of each week. At this meeting any ordinary business may be transacted.

5. There shall be an annual business meeting of the church on the first Thursday evening in January. The order of business at this meeting shall be,—

1. Prayer.
2. Report of clerk.
3. Report of treasurer.
4. Report of superintendents of Sabbath-schools.
5. Election of clerk.
6. Election of treasurer.
7. Election of standing committee.
8. Election of superintendents of Sabbath-schools.
9. Any other business.

All officers shall be elected by ballot, and, with the exception of the deacons, shall hold their office for the year, and until their successors are chosen.

6. Special meetings of the church may be called by the pastor or moderator at his discretion, and it shall be his duty to call such meeting when requested by the standing committee or any five brethren. In the absence of the moderator the senior deacon present may act as moderator *pro tempore*. When destitute of a pastor, all business requiring immediate action may be brought before the church by the senior deacon present, either at its regular weekly meeting, or at the close of any meeting of public worship. Notice of any special meeting may be given at any stated meeting.

COLLECTIONS.

1. A weekly collection for charitable objects shall be taken as an offering to the Lord, forming part of the act of worship. The sums thus collected, unless otherwise specified by the donors at the time of giving, or when the pastor, standing committee, and assessors shall by previous notice specify that the collection taken on any Sabbath shall be applied for a special purpose, and for what purpose, shall go into a general fund, to be disbursed annually among the objects to which this church con-

tributes,—at least 20 per centum being reserved for home and incidental charities.

2. The objects of Christian benevolence adopted by this church are the following, which are to receive each the proportion of the whole amount contributed, which is assigned to them as follows :

1. Foreign missions,	24 per centum.
2. New Hampshire Home Missionary Society,	24 "
3. American Missionary Association,	12 "
4. Congregational Union,	12 per centum.
5. Ministers and widows' fund,	5 "
6. Seamen's cause,	3 "
7. Home and incidental charities,	20 "

From the 20 per cent., \$100 per annum shall be paid to the superintendent of the Memorial Sabbath-school, and \$50 to the superintendent of the home school; and the remainder, if any, shall be appropriated to such objects as the standing committee shall decide.

3. There shall be a collection taken at every communion season, which shall be used to defray the expenses of the communion table, pay the conference tax and the expense of printing the manual, and to aid its needy members, under the direction of the deacons.

DISCIPLINE.

1. The occasions of discipline are of two kinds :—private, as where a wrong is done an individual; and public, where a wrong is done to the Church and the cause of Christ by immoral conduct, or open denial of the fundamental doctrines of the Gospel.

2. In any case of private discipline the rule of Christ recorded in Matthew xviii: 15, 16, and 17, is to be literally followed. And the spirit of this rule should govern the discipline of the church in all cases of public offences.

3. The objects of discipline are twofold :—first, the reformation of the offender by admonition, and, if need be, suspension for a time; second, if the offender cannot be reclaimed, the final withdrawal of fellowship and his separation from the body of the Church. II Thess. iii: 6, 14, 15.

4. All members who have absented themselves from the care and communion of this Church during a period not less than two years, without removing their relation, shall be addressed on the subject by the clerk with a view to secure such removal ; and in case no satisfactory reason is assigned for such absence when requested, shall be reported by the committee to the Church ; and in case such absence continues for five years in all, it shall be the duty of the Church to dismiss, separate, suspend, or excommunicate, as the case may require.

5. Should any member be brought before the Church by the standing committee, or any individual for an alleged offence, he shall previously and seasonably be presented with a written statement of the charges preferred against him, and of the time and place of hearing.

VOTING.

1. All members of the Church of lawful age (21 years) shall have the right to vote on all questions.

All motions and resolutions, except such as relate to admission and dismissal of members, and the appointment of delegates to other bodies, shall be reduced to writing before they are acted upon.

AMENDMENTS.

1. The foregoing rules may be altered or amended at any annual meeting of the Church by a vote of two thirds of the members present and voting, *provided* that such proposed alteration or amendment shall be publicly read at a stated meeting of the Church at least four weeks previous to such annual meeting ; and all principles and rules heretofore enacted, inconsistent with the preceding, are hereby repealed.

CATALOGUE OF MEMBERS.

REVISED CATALOGUE OF MEMBERS
OF THE

SOUTH CONGREGATIONAL CHURCH, MARCH, 1885.

The Church was formed February 1, 1837, including sixty-seven members from the First Congregational Church in Concord

Ref.	NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
1	Thomas Chadbourne ²	Feb'y 1, 1837	From 1st Cong. ch., Concord.	April 29, 1864	Death.
2	Clarissa [Green] Chadbourne (Thomas)	"	"	Jan. 19, 1859	Death.
3	John B. Chandler	"	"	Nov. 25, 1840	Excommunication.
4	Sarah Chandler (Timothy)	"	"	Jan. 27, 1857	Death.
5	Ruth [Wilson] Chickering (Elliott)	"	"	March 8, 1844	Death.
6	Abigail Clement (Joshua)	"	"	Nov. 1, 1839	Death.
7	Esther W. Currier (Ira H.)	"	"	Feb. 17, 1841	Excommunication.
8	M. A. H. Estabrooks (Wm. W.)	"	"	Nov. 1, 1855	Dis. to Cong. ch., San Francisco, Cal.
9	Asaph Evans	"	"	Jan. 8, 1842	Death.
10	Amita B. Evans (Asaph)	"	"	March 7, 1861	Death.
11	Samuel Evans	"	"	Feb. 3, 1866	Dis. to Cong. ch., Hopkinton.
12	Sarah C. Evans (Samuel)	"	"	Feb. 3, 1866	Dis. to Cong. ch., Hopkinton.
13	Samuel Evans, Jr.	"	"	May 2, 1867	Dis. to 1st Cong. ch., Nashua.
14	Henry Farley	"	"	Nov. 1838	Death.
15	Mary T. [Farley] Colburn	"	"	Aug. 31, 1843	Dis. to Cong. ch., Franklin.
16	Martha O. Farrand	"	"	Mar. 18, 1869	Dis. to 2d Cong. ch., Greenfield, Ms.
17	William Fisk	"	"	Oct. 9, 1854	Death.
18	Margaret C. Fisk (Wm.)	"	"	April 7, 1867	Death.
19	Samuel Fletcher	"	"	Oct. 28, 1858	Death.
20	Nancy B. Fletcher (Samuel)	"	"	Oct. 29, 1842	Death.
21	W. Fletcher	"	"	Dec. 10, 1843	Dis. to ch. in Th. Sem., Andover, Ms.
22	Eliza M. Fletcher (Dan'l H.)	"	"	Mar. 31, 1856	Dis. to Union Cong. ch., Jacksonvile, Fla.
23	Lydia French (Theodore)	"	"	Feb. 10, 1875	Death.
24	Hannah Gould (Nathan)	"	"	Feb. 4, 1863	Death.

25	George Hutchins	Feb'y 1, 1837	From 1st Cong. ch., Concord.	Dec. 4, 1868	Death.
26	Sarah R. [Tucker] Hutchins (George)	"	"	"	Death.
27	Betsy Huit (William)	"	"	"	Death.
28	Charlotte M. [Hurst] Davidson	"	"	Dec. 2, 1851	Dis. to 1st Cong. ch., Nashua.
29	George Kent	"	"	Dec. 20, 1840	Dis. to Episcopal ch., Bangor, Me.
30	Laura A. Kent (George)	"	"	April 1, 1859	Death.
31	David Kimball	"	"	February, 1858	Dis. to Cong. ch., Franklin.
32	Elizabeth E. Kimball (David)	"	"	Aug. 31, 1843	Dis. to Mt. Vernon ch., Boston, Mass.
33	Mary Ann Kimball	"	"	"	Death.
34	Fanny A. Low (Joseph)	"	"	Mar. 30, 1843	Dis. to Mt. Vernon ch., Boston, Mass.
35	Grace G. Low (William)	"	"	Feb. 24, 1867	Death.
36	Clarissa J. [Chase] McFarland (Asa)	"	"	May 14, 1868	Death.
37	Mary Mills (Charles)	"	"	Mar. 30, 1867	Dis. to Cong. ch., Hopkinton.
38	Emily Moore (J. W.)	"	"	June 23, 1842	Dis. United with Episcopal ch., Bellows Falls, Vt.
39	Asa Morris	"	"	Oct. 3, 1844	Dis. to Green st. ch., Boston, Mass.
40	John Niles	"	"	March, 1840	Death.
41	Olive Niles (John)	"	"	Mar. 24, 1855	Death.
42	Betsy [Robinson] Osgood (David)	"	"	Nov. 29, 1868	Death.
43	Caleb Parker	"	"	Jan. 13, 1874	Death.
44	Abigail H. Parker (Caleb)	"	"	Aug. 13, 1866	Death.
45	Lacy Robinson (Josiah)	"	"	Aug. 9, 1876	Death.
46	Mercy G. Robinson	"	"	Jan. 12, 1867	Death.
47	Bejamin Rollo	"	"	Feb. 11, 1841	Excommunication.
48	Sarah H. [Sargent] Pillsbury (Parker)	"	"	May, 1878	Death.
49	Samuel Shute	"	"	Nov. 19, 1867	Dis. to Park st. ch., Boston, Mass.
50	M. H. Tenney (David)	"	"	Aug. 8, 1839	Dis. to Cong. ch., Oxford.
51	Roswell W. Turner	"	"	June 14, 1865	"
52	Elijah Tuttle	"	"	"	"
53	Hannah S. Tuttle (Elijah)	"	"	"	"
54	Zurviah S. Tuttle (Jesse C.)	"	"	July 2, 1811	Death.
55	Mary J. [Tuttle] Tarlton (John)	"	"	March 7, 1860	Dis. to Mt. Vernon ch., Boston, Mass.
56	Sarah S. Tuttle	"	"	Jan. 16, 1845	"
57	Nathaniel G. Upham (Nath'l G.)	"	"	Dec. 11, 1869	Death.
58	Eliza W. [Burrough] Upham (Nath'l G.)	"	"	April 14, 1882	Death.
59	Hannah Upham (Ephraim)	"	"	Nov. 24, 1857	Death.
60	Philip Watson	"	"	March 9, 1861	Death.
61	Mary W. Watson (Philip)	"	"	October, 1841	Death.
62	Susan Weeks (John)	"	"	Feb. 26, 1841	Death.
63	James Weeks	"	"	Nov. 22, 1865	Death.
64	Mary L. Weeks (James)	"	"	Feb. 27, 1846	Death.
65	Sarah S. Wilson (Thomas)	"	"	"	"
66	Amos Wood	"	"	Nov. 25, 1840	Excommunication.
67	Louisa W. Wood (Amos)	"	"	Feb. 11, 1841	Excommunication.

NAME	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
68 Hale E. Crosby	May 28, 1837	From Free ch., Lowell, Mass.	May 2, 1867	Dis. to 1st Cong. ch., New Buffalo, Mich.
69 Joseph French	"	Fr. Cong. ch., Gilmanton Cen.	April 29, 1858	Dis. to Cong. ch., Fairsville, Ohio.
Mary Ann French	"	"	March 2, 1843	Excommunication.
70 Carlton Heath	"	From Cong. ch., Dunbarton.	Jan. 3, 1877	Death.
71 Ruth Heath (Carlton)	"	"	Sept. 4, 1859	Death.
72 Sally K. Teath	"	From Cong. ch., Hopkinton.	Apr. 12, 1868	Death.
73 Asa Parker	"	From Cong. ch., Penbroke.	Aug. 24, 1879	Death.
74 Iselie B. Parker (Asa)	"	From Cong. ch., Candia.	Dec. 27, 1873	Death.
Nathaniel Wheat	"	"	Aug. 27, 1840	Dis. to Cong. ch., Candia.
75 Sally Wheat (Nath'l)	"	"	"	"
76 Phoebo Abbott (Geo. D.)	"	From 1st Cong. ch., Concord.	Jan. 3, 1860	Death.
77 Moses Chamberlain	"	"	Nov. 25, 1841	Dis. to 1st Cong. ch., Concord.
78 Moses Chamberlain (Moses)	"	"	"	"
79 Mary C. Chamberlain	"	"	"	"
80 Mellen Chamberlain	"	"	April 1, 1869	Dis. to Cong. ch., Chelsea, Mass.
81 Mary E. [Chamberlain] Crosby	"	"	May 2, 1867	Dis. to Cong. ch., New Buffalo, Mich.
Eleanor Johnson	"	"	Feb. 19, 1855	Death.
Mary A. Williams (J. F.)	"	"	May 17, 1859	Death.
82 Arthur Fletcher	"	From Presby' ch., Derry.	Feb. 19, 1855	Death.
83 Sarah W. Sargent (John L.)	"	Fr. Mercer st. ch., N. Y. City.	"	"
84 Eliza (Chase) Grover (Joseph)	"	From 1st Cong. ch., Concord.	Feb. 24, 1878	Death.
85 Mary Ingraham (Charles)	"	"	May 29, 1870	Death.
86 Esther Palmer (D. S.)	"	"	May 9, 1845	Death.
87 Nancy W. Stickney (Nathan)	"	From Cong. ch., Plymouth.	May 31, 1844	Dis. to Cong. ch., Plymouth.
88 Eliza A. Shute (Samuel)	"	"	Mar. 15, 1880	Death.
89 Mary L. Dearborn (A. P.)	"	Profession.	April 15, 1852	Dis. to Cong. ch., East Concord.
90 Eliphaz Hale (Eliphilet)	"	"	Aug. 19, 1849	Death.
91 Hannah Gale (Eliphilet)	"	From 2d Cong. ch., Loudon.	"	Dis. to Pine street ch., Boston, Mass.
92 Tenney K. Gage	"	"	"	"
93 Mary S. Gage (Tenney K.)	"	From Cong. ch., Dunbarton.	Jan. 16, 1845	Dis. to 1st Presb'n ch., Newark, N. J.
94 Walter Harris (Draper)	"	"	"	"
95 Serene C. Harris (Walter)	"	Profession.	Feb. 13, 1885	Separated.
96 Mehitable G. Knight	"	Fr. 2d C. ch., Newburypt Ms.	"	Separated.
97 Moses Ordway	"	"	April 1, 1869	Dis. to Freewill Baptist ch., Concord.
98 Sarah M. Ordway (Moses)	"	"	Oct. 10, 1870	Death.
99 Mary Curtis (James)	"	"	June 27, 1839	Dis. to Cong. ch., Goffstown.
100 James Davidson	"	"	"	"
101 James Davidson (James)	"	From 1st Cong. ch., Goffstown.	Nov. 1, 1855	Dis. to 1st ch., San Francisco, Cal.
102 Wm. W. Estabrook	"	Profession.	Sept. 29, 1848	Dis. to Winter st. ch., Boston, Ms.
103 Susan C. Evans	"	"	"	"

108	Nancy Flanders (Ebenezer)	May 6, 1838	Profession.	Aug. 25, 1860	Dis. (See page 74, Ch. Records.)
109	Sauncey C. Glover (John)	"	From 1st Cong. ch., Concord.	Dec. 27, 1860	Death.
110	Sarah W. [Grant] Thayer	"	From Cong. ch., Worcester.	Dec. 2, 1841	Dis. to Cong. ch., Kingston.
111	Grace R. [Low] Buck (Wm. D.)	"	Profession.	Feb. 15, 1849	Dis. to 1st Cong. ch., Manchester.
112	Sally Morrill (Micaiah)	"	From Cong. ch., Chichester.	May 2, 1867	Dis. to Cong. ch., Cliftondale, Mass.
113	Betsy Shute (Aaron)	"	From 1st Cong. ch., Concord.	March 7, 1861	Death.
114	Anna Flanders (Charles)	July 1, 1838	Profession.	Feb. 21, 1860	Death.
115	Caroline Kimball (Leonard)	"	From Cong. ch., Goffstown.	April 5, 1866	Death.
116	Abigail [Flanders] Buel	"	From 1st Cong. ch., Concord.	Mar. 20, 1861	Dis. to Cong. ch., Groton.
117	Nancy Nealey	"	From Cong. ch., Northwood.	Feb. 26, 1867	Dis. to Cong. ch., Hopkinton.
118	Abigail Weeks	"	Profession.	January, 1872	Death.
119	Harriet N. Tyler	"	"	Aug. 18, 1862	Dis. to Cong. ch., Harvard, Mass.
120	Jane M. Noyes (Rev. Daniel J.)	Nov. 4, 1838	From Cong. ch., Chester.	Feb. 1, 1855	Dis. to Cong. ch., Hanover.
121	Ruby B. Preston (Phen C.)	"	Profession.	Aug. 16, 1851	Death.
122	Henry Barnard	January 6, 1839	"	Oct. 29, 1860	Dis. to South ch., Andover, Mass.
123	Sarah Haseltine (Athard)	"	"	Dec. 28, 1864	Death.
124	Louisa McAllister (Hugh)	May 5, 1839	From Cong. ch., Northfield.	May 20, 1849	Dis. to Presb'ry ch., Clinton, Iowa.
125	Theodore T. Abbott	"	From Cong. ch., Canton, Mass.	"	Dis. to 1st Cong. ch., Manchester.
126	Abelitable Abbott (Theodore T.)	"	Profession.	"	"
127	Elizabeth N. Edmonds	"	"	May 1, 1844	Excommunication.
128	Caroline S. Edmonds	"	From 1st Cong. ch., Concord.	Oct. 3, 1844	Dis. to Green st. ch., Boston, Mass.
129	Thomas Kent	"	From Cong. ch., Lemproke.	March 2, 1848	Dis. to Cong. ch., Hampstead.
130	Mary Ann Kent (Thomas)	"	"	"	"
131	Lucenia Baynton (L. D.)	July 5, 1840	From Cong. ch., Danville, Vt.	July 6, 1848	Death.
132	Archibald P. [French] Stevens (L. D.)	"	From Cong. ch., Greenfield, N.H.	July 2, 1863	Death.
133	Clarissa A. [Abbott] Pillsbury	"	From 1st Cong. ch., Concord.	July 12, 1847	Dis. to Cong. ch., Genesee, N. Y.
134	Nathaniel Crowell	March 1, 1840	From Cong. ch., Hopkinton.	Oct. 31, 1844	(See Ch. Records, p. 29.)
135	Mary A. Gago	"	"	May 2, 1867	Dis. to Cong. ch., Melvin, Mass.
136	Sarah Davis	"	Profession.	3, 1844	Dis. to Cong. ch., North Andover, Mass.
137	Ruth H. Parker	"	"	"	"
138	Liva C. Heath (Solomon)	May 3, 1840	From 1st Cong. ch., Concord.	"	"
139	Lucy M. Tucker	"	From Cong. ch., Henniker.	"	"
140	Andrew Rankin	Nov. 1, 1840	Fr. Park st. C'g'elb., Boston, Ms.	Dec. 21, 1848	Dis. to Cong. ch., Dover.
141	Lois E. Rankin (Andrew)	"	Fr. Cong. ch., So. Berwick, Me.	Oct. 24, 1844	Dis. to Cong. ch., Chester, Vt.
142	Is. P. Scoue	"	"	"	"
143	Harriet S. Surgeon (Philip)	"	From Th'l Sem., Andover, Ms.	Nov. 26, 1870	Death.
144	Ellips Burnham	"	From 1st Cong. ch., Concord.	Mar. 30, 1839	Death.
145	Sarah C. Burnham (Ellips)	"	From Cong. ch., Amtrin.	Nov. 8, 1847	Death.
146	Kelief S. [Parker] Eastman	"	"	Sept. 16, 1854	Death.
147	Alma M. [Wilcox] Holt	"	From Cong. ch., Goffstown.	Oct. 23, 1861	Dis. to Cong. ch., Amherst.
148	Elizabeth L. Brown (John F.)	Jun'y 3, 1841	Profession.	May 30, 1860	Dis. to Cong. ch., Blue Hill, Me.
149	Alanson St. Clair (Alanson)	"	From 1st Cong. ch., Concord.	May 13, 1853	Death.
150	Caroline St. Clair (Alanson)	"	Profession.	Oct. 31, 1844	Excommunication.
151	John F. Tyler	"	From Cong. ch., Groton, Mass.	Feb. 5, 1844	Separated.

NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
152 Elizabeth Brown (James)	May 2, 1841	From 1st Cong. ch., Nashua.	Feb. 18, 1882	Death.
153 David L. Morrell	July 4, 1841	From 1st Cong. ch., Concord.	Jan. 23, 1849	Death.
154 Muri P. C. [Gould] Cheever	Jan. 2, 1842	From Cromble st. Cong. ch., Salem, [Mass.]	Mar. 20, 1849	Dis. to Cromble st. Cong. ch., Salem, [Mass.]
155 Joshua Stevens (Josiah)	"	Profession.	April 17, 1849	Death.
156 Fanny Stevens (Josiah)	"	"	June 5, 1847	Death.
157 Clara D. [Chadbourne] (Berry) Jackson	"	"	May 2, 1859	Dis. to Shawmut av. ch., Boston, Mass.
158 Apphia E. Stone (Rev. Benj. P.)	"	"	"	Dis. to Old South ch., Boston, Mass.
159 Charlotte A. Williams (W.)	"	From 1st Cong. ch., Concord.	Aug. 18, 1844	Dis. to Old South ch., Boston, Mass.
160 Susanah Calhoun	Mar. 6, 1842	From Cong. ch., Dover, [Ms.]	May 3, 1850	Dis. to Cong. ch., West Cambridge, Ms.
161 Jane M. Piercy (Franklin)	July 3, 1842	From Cong. ch., Brighton, [Ms.]	Dec. 2, 1853	Death.
162 James Burgess	"	From 1st Cong. ch., Lowell, [Ms.]	June 12, 1849	Death.
163 Caroline H. [Burgess] Pearson (J. M.)	"	From Cong. ch., Nashua.	Jan. 11, 1858	Death.
164 Marissa Butterfield (George)	Sept. 4, 1842	From 2d Cong. ch., Allopkinton.	Dec. 10, 1843	Dis. to Cong. ch., Franklin.
165 Lydia Morrell (D. L.)	"	From 1st Cong. ch., Concord.	Dec. 12, 1844	Dis. to 1st Cong. ch., Concord.
166 Mary S. White (Robert)	"	From Cong. ch., Dunbarton.	Nov., 1844	Death.
167 Elwin B. Piercy	"	From Cong. ch., Groton, [Ms.]	Feb. 13, 1855	Separated.
168 Charles P. Blanchard	"	Profession.	April 21, 1861	Excommunication.
169 Laeretta Blanchard (Charles P.)	"	"	June 30, 1844	Death.
170 Ira Foster	"	"	Jan. 6, 1883	Death.
171 Esther Foster (Ira)	"	"	"	Death.
172 Jane Fuller (D. G.)	"	"	June 29, 1850	Death.
173 Martha Lang (Stephen)	"	"	March 4, 1855	Death.
174 Clara N. [Evans] Howe	"	"	Dec. 13, 1859	Death.
175 Harriet H. Mason (J. L.)	"	"	May 1, 1844	Excommunication.
176 Asa McFarland	"	"	April 10, 1845	Dis. to Cong. ch., Stoneham, Mass.
177 Randall Cass	"	"	"	"
178 Martha M. [Chadbourne] Ilaven	"	"	Aug. 4, 1849	Death.
179 Ann M. [Chadbourne] Morey	"	"	Oct. 13, 1853	Dis. to Pearl st. ch., Nashua.
180 Abby [Wicks] Pease	"	"	Oct. 2, 1847	Death.
181 Susan M. Weeks	"	"	June 22, 1848	Dis. to Mt. Vernon ch., Boston, Mass.
182 Susan A. Tuttle	"	"	"	"
183 Emily J. [Burnham] Abbott (Walter)	"	"	"	"
184 Mary T. [Hutchins] Low (Franklin)	"	"	"	"
185 Frances M. [Stevens] Adams (Rev. E. E.)	"	"	"	"
186 Lydia M. [Woodward] Fletcher	Nov. 6, 1842	"	"	"
187 Edward Nowitton	"	"	"	"
188 Emeline S. Gilman	"	"	"	"
189 Mary E. Prescott (James)	"	"	"	"
190 Nathaniel Evans	"	From Cong. ch., Keene.	"	"
191 John Pease (John)	"	From Cong. ch., Chichester.	"	"
192 Judith Pease (John)	"	"	Oct. 11, 1868	Death.

183	Henry E. Pease	Nov. 6, 1842	From Cong. ch., Chichester.	Aug. 23, 1849	Dis. to 1st Presbyterian ch., Troy, N. Y.
194	Isaiah T. Robinson	Jan. 1, 1843	From 1st Cong. ch., Concord.	Sept. 22, 1850	Dis. to 1st Presb' ch., Ipsilanti, Mich.
195	Sarah E. Evans (Franklin)	"	From Cong. ch., ".	April 1, 1852	Death.
196	George ¹ R. Mason	"	From Cong. ch., Woburnboro'.	Mar. 25, 1857	Dis. to Cong. ch., Lawrence, Mass.
197	Sarah R. P. Mason (Geo. R.)	"	From Cong. ch., ".	"	"
198	Katius Jane	"	From Cong. ch., Sanborn.	Oct. 3, 1854	Dis. to Cong. ch., Burlington, Iowa.
199	Kathie Williams	"	From Green st. ch., Boston.	Jan. 21, 1847	Dis. to M. Vernon ch., Boston, Mass.
200	Catharine Williams	"	From Garden st. ch., Boston.	"	"
201	Eliza Williams	"	From Garden st. ch., Boston.	"	"
202	James Brown	"	Profession.	July 13, 1853	Death.
203	Allen W. Sanborn	"	Profession.	April 17, 1851	Dis. to Franklin st. ch., Manchester.
204	Curtis Fulton	"	Profession.	May 29, 1850	Death.
205	Elizabeth Fulton (Curfis)	"	Profession.	Dec. 29, 1858	Death.
206	David L. Merrill, Jr.	"	Profession.	Feb. 13, 1855	Separated.
207	Charles L. Damon	"	Profession.	April 15, 1852	Dis. to M. Vernon ch., Boston.
208	George L. Williams	"	Profession.	May 16, 1861	Dis. to Franklin st. ch., Manchester.
209	Margaret A. [Necalley] Williams	"	Profession.	"	"
210	James M. Ordway	"	Profession.	Feb. 13, 1853	Separated.
211	William D. Buck	"	Profession.	Feb. 15, 1849	Dis. to 1st Cong. ch., Manchester.
212	Franklin Evans	"	Profession.	April 16, 1859	Death.
213	Solon W. Stanley	"	Profession.	Feb. 1, 1855	Death.
214	George S. Wilson	"	Profession.	Feb. 13, 1855	Separated.
215	Albert Nichols	"	Profession.	Oct. 20, 1857	Dis. to 1st Cong. ch., Manchester.
216	Harriet S. [Stickney] Jenkins (Edw'd A.)	"	Profession.	Feb. 16, 1850	Death.
217	Solomon Heath	"	Profession.	Oct. 29, 1857	Dis. to 1st Presb' ch., St. Paul, Minn.
218	Martha K. Tenney (J. P.)	"	From Cal. ch., Worcester, Ms.	Dec. 31, 1856	Dis. to Cong. ch., Auburn.
219	Samuel Colby (Samuel)	"	Profession.	"	"
220	Daniel H. Fletcher	"	Profession.	Mar. 10, 1864	Death.
221	Elizabeth A. [Carlisle] Clussman	"	Profession.	March 9, 1855	Death.
222	Hannah H. Faize	"	Profession.	May 22, 1855	Death.
223	Mary T. Faize (W. H.)	"	From 1st Cong. ch., Concord.	Jan. 20, 1848	Excommunication.
224	Harriet W. [Evans] Brown (Seth E.)	"	Profession.	Mar. 29, 1845	"
225	Sarah M. Watson	"	From Cong. ch., Sudbury, Ms.	Dec. 26, 1851	Death.
226	William H. Allison	"	Profession.	Sept. 29, 1858	Death.
227	Joanna G. Plummer	"	From Cong. ch., Amherst.	Dec. 10, 1853	Dis. to Cong. ch., Franklin.
228	George D. Abbot	"	From Cong. ch., Hart college.	Dec. 19, 1851	Death.
229	Ann E. Kimball	"	From 1st Cong. ch., Concord.	Dec. 26, 1846	Dis. to 1st Cong. ch., Concord.
230	Sarah Converse	"	From 1st Cong. ch., Lowell.	Sept. 17, 1851	Death.
231	Maria H. Watson (Philip)	"	Profession.	Dec. 1, 1858	Dis. to Ev. Cong. ch., Westboro', Mass.
232	Edgar Abbott (Joseph S.)	"	From 1st Cong. ch., Lowell.	Sept. 15, 1849	Death.
233	Emeline Silver (Lowell)	"	From 1st Cong. ch., Lowell.	"	"
234	Helene M. [Colby] Chandler (Geo. B.)	"	From 1st Cong. ch., Nashua.	"	"
235	Nathan Kendall	"	From 1st Cong. ch., Nashua.	"	"

Reg.	NAME.	Date of Reception	Manner of Reception.	Date of Removal.	Manner of Removal.
237	Elizabeth Kendall (Nathan)	Jan. 7, 1844	From 1st Cong. ch., Nashua.	April 28, 1881	Death.
238	Aaron Shute	March 3, 1844	From Cong. ch., Byfield, Ms.	Feb. 22, 1874	Death.
239	John G. Proctor	"	From Cong. ch., Merrimack.	Oct. 26, 1850	Dis. to Cong. ch., Milford.
240	Mary Proctor (John G.)	"	" [Mass.]	"	"
241	Nancy Webster (Freeman)	"	From Salem st. ch., Boston.	"	"
242	Mary Ann Evans (Nathaniel)	"	From 1st C'g. ch., Hopkinton.	Dec. 24, 1857	Dis. to 1st Cong. ch., Hopkinton.
243	Eliza R. Clough (George)	"	From Cong. ch., Woburn, Ms.	Mar. 26, 1875	Death.
244	Samuel F. Farrington (Samuel)	May 5, 1844	From Cong. ch., Roxbury.	June 15, 1855	Death.
245	Martha F. Farrington (Samuel)	"	From Elliott ch., Roxbury.	April 1, 1871	Death.
246	Ann Seavey (John)	Dec. 8, 1844	" [Mass.]	Jan. 10, 1845	Death.
247	Margaret Thompson (James)	Dec. 4, 1845	Profession.	Dec. 4, 1867	Death.
248	Henry Wood (Rev. Henry)	May 6, 1845	From Cong. ch., Pembroke.	April 29, 1869	Dis. to West Spruce st. ch., Philadelphia.
249	Harriet F. Wood (Rev. Henry)	"	From Cong. ch., Dart. coll.	"	"
250	Hannah McGaw	"	"	"	"
251	Henry T. Chickering	"	From 1st Cong. ch., Nashua.	May 16, 1846	Death.
252	Caroline E. [Carroll] Hall	Jan. 4, 1846	From Cong. ch., Tanworth.	Dec. 30, 1872	Dis. to Broadway Cong. ch., Somerville, Mass.
253	Mary E. A. [Brown] Dow	"	From Cong. ch., Tewksbury.	"	"
254	Simon Dodge	March 1, 1846	Excommunicate.	June 22, 1848	Dis. to Cong. ch., Tanworth.
255	Sarah A. Dodge (Simon)	"	Dis. to Cong. ch., Canaan.	"	"
256	Moses O. Peabody	"	Oct. 23, 1856	"	"
257	Jonathan H. Coombs	"	From Cong. ch., Canaan.	Mar. 19, 1857	Dis. to 1st Cong. ch., Manchester.
258	Sarah Coombs (Jonathan H.)	"	Profession.	Sept. 23, 1848	Dis. to Cong. ch., Sanbornton Bridge.
259	Nathaniel Burnham	"	From Appleton st. ch., Lowell.	"	"
260	Sally Basford	"	From Cong. ch., Bunker Hill.	May 29, 1862	Dis. to Cong. ch., Dorchester.
261	Philip Farrington	"	From Cong. ch., Conway. [Ill.]	"	"
262	Mary Farrington (Philip)	"	From 1st C'g. ch., Hopkinton.	Sept. 25, 1862	Death.
263	Luanna Chickering (Henry T.)	"	"	Mar. 29, 1860	Death.
264	Martha J. Page (Richardson)	"	From 1st Cong. ch., Nashua.	July 3, 1849	Death.
265	Jeremiah Nickler	"	Profession.	Oct. 19, 1854	Dis. to Cong. ch., Winchester, Mass.
266	Mary C. Stickney (Nathan)	March 7, 1847	From Cong. ch., Plymouth.	Feb. 19, 1857	Dis. to 1st Cong. ch., Concord.
267	"	"	Profession.	June 5, 1870	Dis. to Evang. Advent ch., Boston, Mass.
268	Mary Lane (Flutus)	"	"	"	"
269	Lynna D. Stevens	May 2, 1847	From Cong. ch., Hopkinton.	Aug. 23, 1852	Death.
270	Nancy Palmer (Samuel)	"	" [Me.]	Mar. 27, 1865	Death.
271	Lydia Hardly (Cyrus)	"	From Cong. ch., Thomaston.	Feb. 24, 1861	Death.
272	Mary Greene	"	"	April 1, 1857	Death.
273	Sally Chase	July 4, 1847	From Cong. ch., Merrimack.	April 3, 1859	Dis. to Elm Place ch., Brooklyn, N. Y.
274	Elizabeth (Eastman) Tripp (E. B.)	"	From Cong. ch., Amherst.	Feb. 23, 1885	Death.
275	Eliza Gray (Calvin)	"	Profession.	June 23, 1856	Dis. to Walnut Av. ch., Boston Highlands.
276	Mary A. Estabrook (J. E.)	"	From Cong. ch., Dover.	April 7, 1866	Dis. to Cong. ch., Dover.
277	Charlotte (Porter) Perkins	Sept. 5, 1847	"	Feb. 23, 1870	Death.
	E. G. Moore	"	From 1st Cong. ch., Wells, Me.	"	"

CATALOGUE OF MEMBERS.

27

278	Harriet S. Moore (E. G.)	Sept. 5, 1847	From 2d Cong. ch., Wells, Me.	Dec. 16, 1863	Death.
279	Edward A. Jenks	Nov. 7, 1847	From Cong. ch., Bradford, Vt.	Oct. 20, 1853	Dis. to 1st Cong. ch., Manchester.
280	Isiah Hoyt	"	"	Sept. 12, 1849	Death.
281	Mary Hoyt (Isiah)	"	"	July 9, 1850	Death.
282	Clara D. Batchelder	"	Profession.	July 26, 1850	Death.
283	James Thompson	Jan. 2, 1848	From 1st Cong. ch., Concord	Oct. 26, 1850	Dis. to Cong. ch., Sanbornton.
284	Susan Thompson (Rev. J.)	"	"	Mar. 30, 1847	Dis. to Franklin st. ch., Manchester.
285	Margaret S. Pearson	"	From Free Pres. ch., Newark,		
286	Robert Woodruff	"	" [N. J.]		
287	Rachel Woodruff (Robert)	"	From Free Cong. ch., Boston,	Feb. 3, 1870	Excommunication.
288	Benjamin A. Tuttle	"	Profession.		
289	Nancy Nichols (Albert)	Sept. 3, 1848	From Cong. ch., Hopkinton,	Jan. 20, 1853	Death.
290	Hannah Smart	"	"	Feb. 20, 1850	Death.
291	Jane M. Smart	"	"	Feb. 6, 1857	Dis. to 2d Cong. ch., Holyoke, Mass.
292	Tanuri Mills	"	From Cong. ch., Franklin,	May 16, 1856	Death.
293	Mary M. Cavis (John)	"	From Cong. ch., Pittsfield.	May 21, 1854	Death.
294	Asenath Sawyer (Joshua)	"	"	May 17, 1853	Death.
295	Harriet N. Evans (Nath'l, Jr.)	"	From Cong. ch., Lyne,	Mar. 15, 1849	Dis. to Union ch., Worcester, Mass.
296	Melchior Turner	"	[Mass.]	"	"
297	Mary E. [Williams] Harvey (Chas. W.)	Nov. 5, 1848	From Union ch., Worcester,		
298	Harrison W. Babbit	"	From Cong. ch., Lyne		
299	Marilla T. Babbit (H. W.)	"	From Cong. ch., Gilhamton		
300	Stephen D. Greeley (S. D.)	Jan. 7, 1849	[Cen.]		
301	Priscilla W. Greeley (S. D.)	"	Profession.	June 2, 1854	Death.
302	Mary Jane Weston (John)	"	"	June 19, 1851	Dis. to Tresby, ch., Stillwater, Minn.
303	Lucia H. [Darling] Greeley	"	"	Feb. 6, 1851	Dis. to 2d Cong. ch., Holyoke, Mass.
304	Mary L. Cavis	"	"	Oct. 16, 1861	Dis. to 1st Cong. ch., Concord, Vt.
305	Elizabeth L. [Upham] Walker (J. B.)	"	"	March 13, 1859	Dis. to Cong. ch., Manchester, Vt.
306	Nathaniel L. Upham	"	"	Feb. 13, 1856	Separated.
307	John F. Pease	"	"	Oct. 22, 1868	Death.
308	Hannah M. Weeks (James)	March 4, 1849	From Cong. ch., Pittsfield,	Oct. 20, 1853	Dis. to Presby. ch., Columbia, S. C.
309	Edward O. Withington	"	From Cong. ch., Brookline,		
310	Harriet [Mioot] Fletcher (Arthur)	"	[Mass.]		
311	Elizabeth H. Sanborn (A. W.)	"	Profession.	April 17, 1851	Dis. to Franklin st. ch., Manchester.
312	Mary S. Dole	"	"		
313	Ann E. C. Watson	"	"	Feb. 27, 1868	Dis. to Cong. ch., Leavenworth, Kan.
314	Henry B. Neatley	"	"	Feb. 26, 1857	Dis. to Cong. ch., Manhattan, Kansas.
315	Mary B. [Hobinson] Chase	"	"	Sept. 27, 1864	Dis. to Cong. ch., Sanbornton Bridge.
316	Eliza Ann Morse	May 3, 1849	From 1st Cong. ch., Concord.		
317	Elizabeth C. [Fairley] Thayer	"	Profession.	Dec., 1855	Dis. to Presby. ch., Windham.
318	Helen R. [Dole] Sleeper	"	"		
319	John Kimball	June 28, 1849	From Cong. ch., Lawrence,		
320	Ruth A. Kimball	"	[Mass.]		
321	James W. Sargent	"	From Cong. ch., Warner.	April 8, 1860	Dis. to 4th Pres. ch., Washington, D. C.

NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
P. S. Sargent (James W.)	June 28, 1849	From Cong. ch., Warner.	April 8, 1860	Dis. to 4th Pres. ch., Washington, D. C.
David Abbott	"	From 1st Cong. ch., Concord.	June 28, 1857	Death.
Mary Abbott (David)	"	Profession.	Oct. 30, 1855	Death.
Joseph A. Weeks	"	"	Mar. 8, 1855	Dis. to Pine st. ch., Boston.
John C. Thompson	"	"	Jan. 31, 1850	Death.
Thomas Bailey	Oct. 31, 1850	From Cong. ch., Hopkinton.	May 6, 1856	Death.
G. G. Sanborn	Jan. 21, 1851	From Franklin st. ch., Manchester.	Feb. 25, 1871	Dis. to Plymouth ch., St. Paul, Minn.
Jane H. [Abbott] Sanborn (G. G.)	"	Profession.	"	"
Ann E. [Webster] Woodward (E. W.)	"	"	"	"
George E. Jenks	"	"	"	"
E. W. Woodward	"	"	"	"
Henry F. C. Nichols	"	"	"	"
Barton Richards	Apr. 16, 1851	Profession. (See p. 49 Ch. Rec.)	Jan. 6, 1856	Dis. to Centre Cong. ch., Haverhill, Ms.
Maria Collins	Apr. 21, 1851	"	Aug. 4, 1854	Death.
Alonzo Lewis	"	"	Feb. 14, 1855	Dis. to Cong. ch., Fryeburg, Me. [Ms.
Caroline G. Chisholm (Henry T.)	"	From 1st Cong. ch., Nashua.	Dec. 10, 1852	Dis. to Broadway Cong. ch., Somerville.
Isannah C. Fletcher (Samuel)	"	From ch. in Theol. of Son. An-	Mar. 22, 1858	Dis. to Cong. ch., So. Reading, Mass.
Jane E. Barter (Lewis)	"	Profession. [dover, Mass.	"	"
George B. Chandler	Dec. 25, 1851	From Cong. ch., Danville, Vt.	Dec. 1, 1868	Dis. to Evangel. ch., Westborough, Mass.
Eliza S. St. Clair	"	"	Aug. 31, 1854	Dis. to ch. in Orland, Cook Co., Ill.
Catharine [Towle] Kimball (Jeremiah)	July 1, 1852	From Cong. ch., Canterbury.	Feb. 6, 1873	Death.
Mrs. Thompson Lowell	"	From Appleton st. ch., Lowell,	"	"
Newell Greenwood	Sept. 2, 1852	" [Mass. "	Dec. 16, 1871	Dis. to 1st Cong. ch., Nashua.
Alvira Greenwood (Newell)	"	" "	"	"
Frances A. Walker	"	Profession.	Mar. 18, 1858	Dis. to Cong. ch., Bennington.
Mary P. [Abbot] Ordway	"	"	Dec. 15, 1863	Dis. to Presby. ch., Freeport, Ill.
Elvira N. Allison (David B.)	Nov. 4, 1852	From Cong. ch., Claremont.	Sept. 19, 1864	Death.
Elijah Clough	"	Profession.	Oct. 23, 1855	Dis. to Cong. ch. in San Francisco, Cal.
John Earley	Dec. 30, 1852	From Cong. ch., Andover, Ms.	Dec. 1, 1855	Dis. to ch., Windham.
Mrs. John Farley	"	"	"	"
Thomas Treadwell	"	From Cong. ch., Waterford.	April 29, 1858	Dis. to Cong. ch., Winnebago, Ill.
Sarah W. Treadwell (Thomas)	"	"	"	"
Wm. H. Smart	"	From Cong. ch., Centre Hallow-	July 11, 1875	Death.
Elizabeth Corning	"	From Cong. ch., Hopkinton.	"	"
Maria B. Ames	"	Profession.	"	"
Elizabeth H. Allison	"	"	"	"
Adeline M. French Hendrickson	"	"	"	"
Mrs. Gai Thompson	Apr. 28, 1853	From Cong. ch., Pembroke.	April 24, 1856	Dis. to Cong. ch., Lunenburg, Vt.
Mary P. [Hussey] Adams	"	Profession.	"	"
Mary Jane [Gibson] Moran	"	"	Dec. 9, 1858	Dis. to 4th Av. Presy. ch., N. Y. city.

363	Clara E. (Palmer) Lyon	April 28, 1853	Profession.	Mar. 28, 1861	Dis. to Madison Av. Presby. ch., N. Y.
364	Catharine A. [Stickney] Ransom	"	"	Dec. 7, 1880	[City.]
365	John B. Crummet	Nov. 3, 1853	From 1st Cong. ch., Concord.	April 22,	Death.
366	Mrs. John B. Crummet	"	"	"	Death.
367	Mary E. [Tenney] Richardson	"	Profession.	April 11, 1867	
368	George Henry Whinford	"	"	Mar. 4, 1853	Dis. to Cong. ch., Waltham, Mass.
369	George T. Woodworth	"	"	June 14, 1865	Dis. to Cong. ch., Greenville, Mich.
370	Sarah N. [Chandler] Perry (John A.)	Dec. 29, 1853	"	Dec. 19, 1861	Dis. to 1st Orth'x Cong. ch., Cincinnati, [O.]
371	Abigail S. [Mears] Field	"	"	May 21, 1862	Dis. to Cong. ch., Great Falls, [O.]
372	Martha A. Stickney	"	"	Dec. 4, 1857	Dis. to Cong. ch., Beverly, Mass.
373	C. S. Root	"	From Cong. ch., Athol, Mass.	"	Dis. to No. Cong. ch., Springfield, Mass.
374	Mrs. C. S. Root	"	"	"	
375	Greenough McQuesten	June 29, 1854	From Cong. ch., Fisherville.	April 24, 1856	Dis. to Cong. ch., Middleton, N. Y.
376	Mrs. Greenough McQuesten	"	"	"	"
377	Myra C. McQuesten	"	"	"	"
378	Elizabeth G. Lancaster (Daniel)	"	From Cong. ch., Gilmanton.	April 24, 1856	Dis. to Cong. ch., Middleton, N. Y.
379	Ann E. Lancaster	"	"	"	"
380	Esther G. Boynton	"	From Baptist ch., Campton.	"	
381	Charles W. Harvey	"	"	July 15, 1883	Death.
382	Catherine S. [Hast] Conner	"	Profession.	Dec. 20, 1857	
383	S. R. [Boynton] Jackson	"	"	Dec. 13, 1864	Death.
384	John C. W. Moore	"	"	Nov. 1, 1855	Dis. to the Park st. ch., Boston.
385	Adeline E. Lucy	"	"	July 3, 1874	Dis. to 1st Cong. ch., San Francisco, Cal.
386	Laura F. [Estabrook] Shute	"	"	Aug. 8, 1868	Dis. to Lawrence st. ch., Lawrence, Mass.
387	Ellen G. Estabrook	"	"	"	Dis. to 1st Presby. ch., New Lisbon, [W.]isconsin.
388	Mary L. [Chandler] Coit	"	"	"	
389	Annette [Williams] Nichols (H. F. C.)	"	"	April 14, 1870	Dis. to Calv'listic Cong. ch., Pittsburgh, [Mass.]
390	Eliza June [Grover] Jenks (Geo. E.)	"	"	April 28, 1859	Dis. to 1st Cong. ch., Nashua, [Mass.]
391	Eliza A. Shute	"	"	Feb. 25, 1860	Death.
392	Wm. W. Katiey	"	"	Mar. 24, 1866	Dis. to Cong. ch., Billerica, Mass.
393	Theodore French, Jr.	"	"	Nov. 1, 1855	Dis. to Cong. ch., Hillborough.
394	Eliza M. Clement	"	"	Aug. 22, 1863	Dis. to Mount of Hope Presy. ch., St. Paul, Minn.
395	Frances M. McNeal	"	"	Mar. 18, 1869	Excommunication.
396	Catherine [French] Whelock	"	From Cong. ch., Gilmanton.	"	
397	Daniel E. Smith	"	"	Feb. 2, 1864	Dis. to Park st. ch., Boston.
398	Mrs. Daniel E. Smith	"	"	Oct. 26, 1877	Dis. to Franklin st. ch., Manchester.
399	Levi Lisonom	Mar. 1, 1855	From Park st. ch., Boston.	"	"
400	Mary O. Lacom (Lev.)	"	From Cong. ch., Gilmanton.	"	"
401	Ira A. Eastman	"	"	"	"
402	Jane Eastman (Ira A.)	"	"	"	"
403	Anna Q. [Eastman] Cross (David)	"	From Cong. ch., Charlestown, [Mass.]	Sept. 16, 1859	
404	Maria P. Woods	"	From 1st Cong. ch., Concord.	Dec. 27, 1882	Death.
405	Jane E. Page	"	From C. g. ch., Princeton, Ill.	Aug. 1857	
406	Mary B. Webster	"	"	Mar. 10, 1877	Death.

NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
407 Hirau Rolfe (Iiram)	Mar. 1, 1855	Profession.		
408 Georgiana Rolfe (Iiram)	"	"	Feb. 2, 1864	Dis. to Park st. ch., Boston.
409 Mary F. Liseon	May 3, 1855	From Cong. ch., Hebron.	April 28, 1859	Dis. to Cong. ch., Hebron.
410 Lavinia Blanchard	"	Profession.	Jan. 27, 1863	Death.
411 Mrs. J. L. [Smute] Jackson	"	"	April 21, 1860	Dis. by resolution. (See p. 73, Ch. Rec.)
412 Helen M. [Smart] Bean	"	"	Aug. 12, 1872	Death.
413 Georgiana Williams	Feb. 28, 1856	From Cong. ch., Danbarton.	Feb. 19, 1867	Dis. to Cong. ch., Danbarton.
414 Elsey Bantin	"	Profession.	Oct. 23, 1861	Death.
415 Lucy J. Stickney	"	"	Oct. 23, 1856	Dis. to Cong. ch., Brookl. [Pa.]
416 Elizabeth M. Converse	"	"	April 11, 1865	Dis. to Cong. ch., Waltham, Mass.
417 Ruth A. Converse	"	"	Mar. 31, 1876	Dis. to Union Cong. ch., Jacksonville,
418 Mary A. [Stickney] Whitford	"	"	Jan. 10, 1876	Death.
419 Henrietta M. [Harrington] Plummer	"	"	April 11, 1865	Dis. to Presby. ch., Brooklyn, N. Y.
420 Lydia [French] Lund (Charles C.)	"	"	July 9, 1857	Dis. to Cong. ch., Marquette, Mich.
421 Anna B. Fletcher	"	"	"	"
422 Esther M. Abbott	"	"	"	"
423 Rockwood McQuiston	"	"	"	"
424 George P. Cummings	May 1, 1856	From 2d Cong. ch., St. Johns.		
425 H. E. Cummings (George P.)	"	Profession.		
426 Ann L. Frazier (Joel)	"	"	Nov. 25, 1864	Death.
427 Fanny K. Wolcott	July 6, 1856	From Appleton st. ch., Lowell.		
428 Mary A. Dole	"	Profession. [Mass.]	April 1, 1869	Excommunication.
429 Emetine B. Bell	Jan. 1, 1857	From Cong. ch., Gilmanton.	May 23, 1861	Dis. to Cong. ch., Gilmanton.
430 Letitia J. [Richards] Pattee	"	Fr. 1st Cong. ch., Lowell, Mass.	Aug. 13, 1882	Death.
431 Calvin Howe	"	From Pine st. ch., Boston.	June 9, 1868	Death.
432 Walter Abbott	"	Fr. Essex st. ch., Boston.	Dec. 3, 1863	Dis. to Berkley st. ch., Boston, Mass.
433 C. M. Saunders	"	Fr. So. Presby. ch., Barnstead.	"	"
434 Mary E. Saunders (C. M.)	"	From Cong. ch., Barnstead.	April 7, 1865	Dis. to Cong. ch., Hanover.
435 Sophia L. [PICKERING] Hill (James R.)	"	Fr. So. Presby. ch., Brooklyn, N.Y.	May 19, 1865	Death.
436 Mary B. [Huntley] Parker (Henry B.)	"	Profession.	June 28, 1866	Death.
437 John Leach	Feb. 27, 1857	"		
438 Nancy P. Leach (John)	"	"		
439 Abby Fletcher	"	"		
440 O. A. Edgell	April 30, 1857	Letter.		
441 Mrs. O. A. Edgell	"	"		
442 Sarah J. McFarland	"	"		
443 Susan C. [Partrum] Jackson	"	Profession.		
444 J. N. Woodward	"	"		
445 John Jackman, Jr.	"	"		
446 Joseph T. Sleeper	"	"		
447 Seth R. Dole	"	"		

448	Joseph M. Abbott	April 30, 1857	"	April 30, 1871	Death.
449	Charles H. Shute	"	"	Feb. 9, 1867	Dis. to 1st Cong. ch., New Orleans, La.
450	Mary Ann Chase	"	"	Feb. 12, 1859	Death.
451	Annette C. [Eastman] Thompson	"	"	Sept. 16, 1866	Dis. to Presby. ch., Le Sueur, Minn.
452	Emma W. [Samber] McQuesten	"	"		
453	Clara Ann Abbott	"	"		
454	Elizabeth M. [Abbott] Patch	"	"		
455	Marietta L. Traverse (Geo. M.)	"	"		
456	Sarah J. Hill (J. H.)	"	"		
457	Susan A. [Williams] Hutchins (G. H.)	July	7, 1857	From Park st. ch., Boston.	
458	Elizabeth J. (Goodwin) Little (John W.)	"	"		
459	Sophia H. [Webster] Swain	"	"		
460	Lucy A. (Greely) Smith	"	"		
461	Hattie E. Sargent	"	"		
462	John H. Hill	"	"		
463	Henry E. Myrick	"	"		
464	William H. Smart, Jr.	"	"		
465	Albert M. Liscom	"	"		
466	Thomas H. Paizo	"	"	Feb. 2, 1864	Dis. to Park st. ch., Boston.
467	Stephen S. Kimball	"	"	Sept. 10, 1861	Death.
468	Franklin A. Evans	"	"	May 2, 1867	Dis. to Cong. ch., Hopkinton.
469	James H. Upton	"	"	Sept. 23, 1877	Dis. to Main st. M. E. ch., Nashua.
470	Jonathan B. Weeks	Dec. 31, 1857	"		
471	Caroline B. Weeks (Jonathan B.)	"	"		
472	James H. Smart	"	"	Oct. 2, 1866	Dis. to Presby. ch., Fort Wayne, Ind.
473	Emily L. [Jameson] Taylor	"	"	Nov. 4, 1868	Dis. to Leavitt st. C. G. ch., Chicago, Ill.
474	Ellen S. [Abbott] Chase (Wm. M.)	"	"		
475	Lucy J. [Hill] Dwight (Josiah E.)	"	"		
476	A. A. Moulton (A. A.)	"	"		
477	A. M. Moulton (A. A.)	"	"		
478	Henry E. Sawyer	"	"		
479	Julia A. Sawyer (Henry E.)	"	"		
480	Elizabeth C. (Palgrave) Woodward	"	"		
481	Henry S. Brown	"	"		
482	Sarah A. Converse	"	"		
483	R. H. [Thompson] Jenkins	"	"		
484	Helen M. [Dudley] Walker	"	"		
485	Sarah V. [Parker] Morill (Samuel F.)	"	"		
486	Anne A. McFarland	"	"		
487	Lydia S. Woodward	"	"		
488	Calob Stevens	"	"		
489	Sarah Stevens (Caleb)	"	"		
490	Julia C. A. Smart (Abial)	"	"		
491	Harriet C. Brown	"	"		

SOUTH CONGREGATIONAL CHURCH.

NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
Charlotte Estabrook (Richardson)	Sept. 2, 1858	Profession.	June 23, 1856	Dis. to Wahut Av. Cong. ch., Boston II.
Arbella M. Clement	"	"	Oct. 11, 1864	Dis. to Cong. ch., Jacksonville, Ill.
George W. Estabrook	"	"		
Frances M. Johnson (Charles)	Nov. 4, 1858	"		
Emily Hatrav	"	"		
Ann R. [Nobie] Mardon	"	"		
Hazen Pickering (Hazen)	Dec. 30, 1859	From Cong. ch., Portsmouth. Profession.	Sept. 6, 1864	Dis. to Presby. ch., St. Catharine, Can.
Martha A. Pickering (Hazen)	"	"	Jan. 29, 1867	Dis. to 1st M. E. ch., Concord.
George H. Sinclair	"	From Cong. ch., Haverhill.	Jan. 23, 1872	Death.
R. W. Sinclair (George II.)	"	"	May 23, 1882	Death.
Mary A. F. Kendall	"	From Cong. ch., Hill.	Oct. 5, 1867	Dis. to Union Park Cong. ch., Chicago,
Mary W. Sinclair	"	"	"	"
Isabell H. Bradbury	"	From Cong. ch., Haverhill. Profession.	Mar. 7, 1881	Death.
Thompson Rowell	Mar. 3, 1859	"	June 4, 1881	Dis. to Cong. ch., LaCrosse, Wis.
Martha E. Converse	"	"	Oct. 16, 1881	Death.
Hannah N. Woods	"	"	Sept. 26, 1868	Dis. to the Old South Cong. ch., Boston.
Elizabeth V. Parker	"	"		
Anna D. [Berry] Smith	"			
Sallinda F. Long (D. W.)	April 28, 1859	From 1st Cong. ch., Lowell, Mass.	June 5, 1866	Dis. to Prospect st. Cong. ch., Cambridge, Mass.
Joseph Low	"	Profession.	Aug. 28, 1859	Death.
HeLEN M. Clough	"	"	May 2, 1867	Dis. to No. Cong. ch., St. Johnsbury, Vt.
Alma P. [Quimby] Kayes	"	"	May 2, 1867	Dis. to 2d Cong. ch., Concord, Mass.
Alice [Hatrav] Wheeler	Aug. 25, 1859	From Cong. ch., Henniker. Profession.	Oct. 27, 1862	Death.
Sarah C. Colby	"	"		
Marta H. (Morse) Dow	"			
Charles L. Hutchins	"			
James Sedgley	Nov. 3, 1859	From F. W. Bapt. ch., Livingston, Me. Profession.	June 26, 1862	Dis. (See vote of ch., Ch. Rec., p. 83.)
Ellen L. [Orlaway] Sedgley (James)	"	From Cong. ch., Pembroke. Profession.	Feb. 28, 1873	Dis. to 2d Presby. ch., Cleveland, Ohio.
Sarah Nelson	"	From Cong. ch., Lyne. Profession.		
M. W. Blanchard	"			
Mary F. [Carter] McFarland (Henry)	Dec. 29, 1859	From Haverhill st. Meth. ch., Profession.	June 18, 1870	Dis. to Cong. ch., Lyne.
Emeline A. Dow	"	"		
Samuel G. Lane	Mar. 1, 1860	From Cong. ch., Chichester.	Sept. 6, 1864	Dis. (See vote of ch., Ch. Rec., p. 89.)
Charles N. Adams	"	Fr. Cong. ch., Dubuque, Iowa.	April 17, 1864	Dis. to Cong. ch., Windsor, Vt.
Lizzie R. Adams (Charles N.)	"	From Cong. ch., Orlando, Iowa.	"	
Martha Sheppstone		From Wesleyan ch., Montreal, Can.		
Harriett S. Copp	May 3, 1860	Profession.		
Sarah J. [Center] Rand	"	"		
Calvin Gerrish	Jan. 4, 1861	From 1st Cong. ch., Concord.		

533	Ann F. Gerrish (Calvin)	Jan. 4, 1861	From 1st Cong. ch., Concord.	May 2, 1867	Dis. to Cong. ch., Chelsea, Vt.
534	Charlotte Emerson	From Cong. ch., Chelsea, Vt.			
535	Josephine [PICKERING] Smith (L. A.)	From Cong. ch., Barnstead.			
536	Emily P. Heath	Profession.			
537	Hannah W. (Heath) Glazier	"			
538	Charlotte S. Hunt	April 13, 1880	Death.		
539	Nancy G. Ross	From Cong. ch., Bath.			
540	D. Rufus Woodward	Profession.			
541	Mary B. Butters	"			
542	Emma S. [urtis] Partridge	"			
544	Ether A. [Mears] Bodwell	"			
545	Ellen A. Cole	Nov. 14, 1868			
546	Benjamin Gage	From Presby. ch., Bedford.			
547	Elizabeth H. [Rounds] Cochran (J. A.)	From Cong. ch., Portland, Me.			
548	Elizabeth B. Virgin	From Cen. Cong. ch., Boston.			
549	Wm. B. Abbott	Profession. [Mass.]			
550	Mrs. Wm. B. Abbott	"			
551	Jane Hopkins (Seth)	"			
552	Eliza M. [Fletcher] Webster (C. G.)	"			
553	Emily H. [Fletcher] Virgin (Charles L.)	"			
554	Sarah E. [tonous] Holden	"			
555	Mary H. Sunborn (James L.)	From North ch., Concord.			
556	Martha H. Smith	From Cong. ch., New Alstead.			
557	Fanny A. Gage	Profession.			
558	Amelia Crockett	From Cong. ch., West Concord			
559	Philip Flanders	Profession.			
560	Alvira Flanders (Philip)	From 1st Cong. ch., Manchester.			
561	Clara A. [Dodge] Warner	Profession. [ter.]			
562	Wm. B. Stearns	From Cong. ch., Deerfield.			
563	Caroline Stearns (Wm. B.)	Profession.			
564	John E. Peters	Fr. Bant. ch., New Hampton.			
565	Wattie J. Peters (John F.)	From Cong. ch., Newport.			
566	Eliza Peabody	From Cong. ch., Derryfield.			
567	Wm. Condit	Profession.			
568	Nathanial Gillman	From 1st Cong. ch., Dover.			
569	Mary Gillman (Nathaniel)	Profession.			
570	Charles A. Lockerty	"			
571	Philip L. Lockerty (Charles A.)	"			
572	Lydia H. Hardy	"			
573	John J. Morgan	"			
574	Emeline B. Morgan (John J.)	"			
575	Emeline Elliott	"			
576	Elizabeth K. McFarland	"			
		Nov. 1, 1867	Death.		

NAME.	Date of Reception	Manner of Reception.	Date of Removal.	Manner of Removal.
				Profession.
577 Mary Isabel Greeley	June 29, 1864			
578 Adit E. Towle	"	"		
579 Louisa S. [Bown] Ballard	"	"		
580 Ruth Ann S. Hoyt	"	"		
581 Katie A. [Crockett] Stacy (Albert C.)	"	"		
582 Asenath J. Morrison	"	"		
583 Elizabeth E. [Webster] Widner	"	"		
584 Mary W. [Fis.] Landers (Fred. E.)	"	"		
585 Harry L. Thompson	"	"		
586 John N. Bodwell	"	"		
587 George Woodruff	"	"		
588 Albert Russell	"	"		
589 Charles F. S. Bain	"	"		
590 William F. Thayer	"	"		
591 Flora E. Forest	"	"		
592 Hudson E. Haskins	July 5, 1864	"		
593 Lydia M. Wallace (W. W.)	Aug. 30, 1864	"		
594 Mary M. Stone (Charles H.)	"	"		
595 Julia M. [Car] Worthington	"	"		
596 Lucy W. Osgood	"	"		
597 Ann Jennette Wilkins	"	"		
598 Helen Augusta [Keed] Mann	"	"		
599 Lizzie A. [Hill] Eaton	"	"		
600 Charles W. Pearson	"	"		
601 Mary Atkinson (Henry)	"	"		
602 Susan Glidden	"	"		
603 Ellen C. Bixby (Phin. P.)	Nov. 2, 1864			
604 Mary A. Abbott	"	"		
605 Emma E. Brown	"	"		
606 Fannie E. [Pickering] Minot (James)	"	"		
607 Ella L. [Plecking] Blake	"	"		
608 John M. Pearson	"	From Winnisinet Cong. ch., From Pine st. ch., Boston, Ms.		
609 Elwin P. Sawtelle	Dec. 27, 1864	"		
610 Annie L. Sawtelle (Edwin P.)	"	Profession.		
611 Lavinia H. Weeks	"	"		
612 Letitia E. Piper	"	"		
613 Emily L. [Haskins] Cross	Feb. 28, 1865	From Presb. ch., College Hill,	Oct. 9, 1869	
614 Martha E. Keyes	June 28, 1865	From Cong. ch., Dunbarton.	Nov. "	
615 Sarah L. Weeks	"	"	"	
616 Oliver Bailey	"	"	"	
617 Mary D. Bailey (Oliver)	"	"	"	

618	Sophronia J. Farmer	June 28, 1855	From Cong. ch., Dunbarton.	Death.	Oct. 11, 1878
619	Preston S. Smith	Jan. 3, 1867	From Cong. ch., Chelsea, Vt.	Dis. to Metropolitan Pres. ch., Wash.	Dis. to Cong. ch., Somerville, Mass.
620	Lucretia Greenwood	From 1st Cong. ch., Nashua.	Dis. to Ir. Cong. ch., Somerville, Mass.	Dec. 20, 1872	Dis. to 1st Pres. ch., Fort Wayne, Ind.
621	Mary L. Thompson	March 3, 1867	Profession.	July 18, 1873	Dis. to 1st Pres. ch., Fort Wayne, Ind.
622	Clara Maria [Kimball] Ayers (A. R.)	Aug. 22, 1867	From Cong. ch., Chelsea, Vt.	Excommunication.	
623	Wm. W. Stors	"	"	Feb. 19, 1874	
624	Lizzie Stors (Wm. W.)	"	"		
625	Marta A. Roberts	"	"		
626	Salina A. Stanuels (R. F.)	"	"		
627	Hattie C. [LeBosquet] Woodw'u (D. R.)	"	"		
628	James Muud	"	"		
629	Hazen E. Abbott	March 1, 1868	From Cong. ch., Fisherville.	Feb. 25, 1877	Dis. to 1st Cong. ch., Concord.
630	Emilia S. Abbott (Hazen E.)	"	"	"	
631	Sarah A. Thompson	"	"	"	
632	Frances E. [Webster] Dodge (H. A.)	Nov. 2, 1868	Fr. No Cong. ch., Portsmouth.	Jan. 18, 1869	Death.
633	S. Leroy Bluke	March 7, 1869	Fr. Cong. ch., Pepperell, Mass.	Oct. 12, 1877	Dis. to Woodlawn Av. Pres. ch., Clever-
634	D. B. Merrill	"	Fr. Cong. ch., Gilmanton L. W.	"	land, O.
635	A. P. Merrill (D. B.)	"	"	Oct. 3, 1894	
636	Benjamin A. Blood	"	Fr. 1st Cong. ch., Lowell, Ms.	Death.	
637	Charlotte H. Blood (B. A.)	"	"	Aug. 23, 1877	
638	Chester Pratt	"	Fr. C'g. ch., Providence, R. I.	July, 1871	Death.
639	Almira W. Pratt (Chester)	"	"	Feb. 29, 1877	Dis. to Cong. ch., Wollaston, Mass.
640	Addie L. [Abbott] Sewall	"	From South ch., Andover, Ms.	May 17, 1878	Dis. to 1st Baptist ch., Concord.
641	Lydia C. Wentworth (Paul)	"	"	Aug. 24, 1872	Death.
642	H. H. Pulliam	"	From 1st Cong. ch., Sandwich.		
643	George M. Dole	"	Profession.		
644	Charlotte Morse	May 2, 1869	From Cong. ch., Hopkinton.	Sept. 26, 1875	Dis. to Elliott ch., Lowell, Mass.
645	Judith Morse	"	"		
646	Abbie C. Morse	"	"		
647	Ellen F. Mansfield	"	Fr. 1st Cong. ch., Ashburnham,		
648	Catherine Farnsworth	"	Fr. 2d Cong. ch., Millbury, Ms.		
649	J. Everett Sargent	Sept. 5, 1869	From Cong. ch., Wentworth.		
650	L. Jennie Sargent	"	Profession.		
651	Ellen A. Fletcher	June 2, 1870	From Cong. ch., Canterbury.	Mar. 31, 1876	Union Cong. ch., Jacksonville, Fla.
652	John S. Blanchard	"	Profession.	Dec. 15, 1876	Excommunication.
653	James E. Seward	"	"		
654	Mary E. [Moore] Chonto	"	From Cong. ch., Laconia.	Oct. 15, 1880	Dis. to Cong. ch., Andover.
655	Charlotte A. Thompson	"	"	Nov. 1, 1884	Death.
656	Lydia M. Gage (Betj.)	"	Fr. 1st Cong. ch., Woburn, Ms.	June 20, 1876	Dis. to Cong. ch., No. Manchester, Ct.
657	A. C. Kellogg	"	Fr. Ir. C'g. ch., Norwich, Ct.	"	
658	Robert H. Kellogg	"	From 1st ch., Hartford, Conn.		
659	Annie D. Phillips	"	From Cong. ch., Great Falls.		
660	Josiah E. Dwight	July 3, 1870	Fr. Cal. ch., Worcester, Mass.		
661	Susan C. [Marden] Webster (Calvin C.)	"	Fr. High st. ch., Lowell, Mass.		

703	Jennie M. Wood (Webster)	May 7, 1871	Profession.
704	Laura A. (Webster) McFarland (W.K.)	"	"
705	Clara E. Thayer	"	"
706	Nellie R. Thorndike (C. H.)	"	"
707	A. Jennie Appleby (Webster)	"	"
708	Mary A. Leaver	"	"
709	Mary E. Goodrich (Batchelder)	"	"
710	Ida F. Dairydale (Deane)	"	"
711	Lucy F. Morse	"	"
712	Lottie A. Thompson	"	"
713	Mina L. Thompson	"	"
714	Ada S. Virgin (Batchelder)	"	"
715	Clara F. Sargent (Howarth)	"	"
716	Delia A. Wolcott	"	"
717	E. P. Heath	"	"
718	Ellen W. Putney (Ayers)	"	"
719	Annie W. Chickering	"	"
720	Adie S. Hill	"	"
721	John Shute	May 28, 1871	From 1st Cong. ch., Concord.
722	Leander White	Sept. 3, 1871	Profession.
723	Sarah E. Barnham	Nov. 5, 1871	"
724	Louise B. Smart (George)	Jan'y 7, 1872	"
725	Mary A. Ridder	"	"
726	Julia A. Gault	"	"
727	Ellie A. Adams (Foster)	"	"
728	Minnie W. Lake (Harvey)	"	"
729	Isabel M. Blaikie	May 5, 1872	From Cong. ch., Pepperell, Ms.
730	Annie P. Daughtry (Little)	"	Profession.
731	Jane M. Fellows	"	"
732	Ella Gay (Ditchinson)	"	"
733	Mary A. Gage	"	"
734	Abbie L. Mudgett (Marlin)	July 7, 1872	From Cong. ch., Northfield and [Tilton.
735	Mary A. Robertson	"	From Cong. ch., Sanbornton.
736	Ethier W. Perkins	"	From Cong. ch., Fisherville.
737	Angusins C. Lancaster	"	"
738	Emma F. Lancaster	"	"
739	Samuel Gage	"	Profession.
740	Mrs Lydia Gage	"	"
741	Wilbur F. Pearson	"	"
742	Olive Jane Philbrick	"	"
743	Jessie C. Webster	"	"
744	Stella M. Blanchard	"	"
745	Laura J. Gould	"	"
746	Annio A. Brown (Heath)	"	"

Nov. 25, 1881	Dis. to Cong. ch., Cobourg, Ont.
March 6, 1881	Dis. to So. ch., Salem, Mass.
Dec. 30, 1880	Death.
Oct. 27, 1876	Dis. to Freewill Baptist ch., Lancaster.
June 9, 1876	Dis. to Cong. ch., Hopkinton.
June 13, 1875	Dis. to Broadway ch., Somerville, Mass.
1872	Death.
Oct. 10, 1875	Death.
April 30, 1882	Dis. to Elm st. Cong. ch., Bucksport, Me. [land, O.
Oct. 12, 1877	Dis. to Woodlawn Av. Pres. ch., Cleve-
Sept. 30, 1880	Dis. to Pres. ch., Keeseville, N. Y.
Feb. 7, 1878	Death.

NAME.	DATE OF RECEPTION.	MANNER OF RECEPTION.	DATE OF REMOVAL.	NAME.
747 Mary H. Greeley	July 7, 1872	Profession.		
748 Carrie R. Taggart	"	"		
749 Charles R. Woodward	"	"		
750 Louise W. Musteron (Sargent)	"	"		
751 Marista Shattuck	"	"		
752 Julia L. Gale (B. F.)	"	"		
753 Frances A. Blanchard (Amos)	"	"		
754 Mark M. Blanchard	"	"		
755 Amos Blanchard	"	"		
756 James Morrison	"	"		
757 Joshua T. Kendall	"	"		
758 B. F. Volkett				Death.
759 Sarah M. Bennett	Sept. 1, 1872	From Pres. ch., New Boston.		
760 A. S. Hammond	"	From Cong. ch., Wentworth.		
761 C. B. Hammond	"	"		
762 A. S. Peterson	"	From Pearl st. Cong. ch., Nashua.		
763 S. W. Emerson	"	Profession.		
764 James Tallant	"	"		
765 Richard E. S. Wells	"	"		
766 Warren H. Corning	"	"		
767 Mary E. Corning	"	"		
768 Charles Kimball	"	From Cong. ch., Dunbarton.		
769 Sarah J. Kimball	"	Profession.		
770 Mary Martin	"	"		
771 John W. Lane	Mar. 2, 1873	From 1st Cong. ch., Keene.		
772 George Goodhue	Sept. 7, 1873	Fr. Franklin st. ch., Manchester.		
773 Sarah A. Dole	Jan. 4, 1874	From Cong. ch., Dunbarton.		
774 Jane A. Tenney	"	Profession.		
775 Mary P. H. Tenney	"	"		
776 Mary Fanny Nutter	Mar. 1, 1874	From Cong. ch., Fisherville.	Feb. 20, 1880	Dis. to Cong. ch., Tilton.
777 Henry McFarland	"	From Cong. ch., Hebron.	Dec. 2, 1877	
778 George C. Lancaster	"	Profession.	Mar. 15, 1884	Death.
779 L. H. Woodworth	"	"		
780 Mary C. Gove	"	"		
781 Melvena D. Marden (Nutter)	"	"		
782 Clara B. Brown	May 3, 1874	[Pawtuxet, Me. From Hammond st. Cong. ch., Worcester, Fr. Cong. ch., Canterbury, From M. E. ch., Concord. Profession.	Mar. 23, 1877	Dis. to M. E. ch., Newton, Mass.
783 Alice B. Bishop	"	"		
784 Lillian W. Morrill (O.)	"	"		
785 Mary R. Ayers	"	"		
786 Annie Bennet	July 7, 1876			Dis. to E. Pres. ch., Buffalo, N. Y.
787 Fred Burnham	June 19, 1877			Dis. to Cong. ch., Oxford.

788	Edward H. Greeley	Nov. 1, 1874	From Cong. ch., Haverhill.	
789	Louisa M. Greeley	"	"	
790	Edward A. Greeley	"	"	
791	W. A. Stone	"	From 1 st Cong. ch., Woburn, Ms.	
792	Emily M. Stone (W. A.)	"	"	
793	Frank Collin	"	"	
794	Jennie L. Coffin	Mar. 7, 1875	Profession.	
795	Joseph A. Cochran	"	"	
796	Thomas W. Perkins	"	"	
797	Albert T. Whittemore	"	"	
798	Calvin C. Webster	"	"	
799	Horace Blood	"	"	
800	Annie E. Gale	"	"	
801	Lena S. Sawtelle	"	"	
802	Sarah C. Thayer	"	"	
803	Elvira C. Lane (Sam'l G.)	"	From M. E. ch., Sandwich.	
804	Nellie A. [Eastman] Sawyer	"	From Cong. ch., Fisherville.	
805	Martha A. Norris	"	From Cong. ch., Meredith Village.	
806	George H. Norris	"	"	
807	Charles G. Remick	"	From 1 st Cong. ch., Illinoian.	
808	Frank S. Lebosquet	"	From 1 st Cong. ch., Lempster.	
809	William G. Mason	"	Fr. P. W. Bap. ch., New Hampton.	
810	Mrs. W. G. Mason	"	"	
811	Charlotte Atkinson	"	From Cong. ch., Northfield.	
812	Alice S. Fowler	"	From Cong. ch., Penobrake.	
813	Mrs. Lizzie Fellows	"	From 1 st Cong. ch., Mononut, Ia.	
814	Jessie T. Kayes	"	Profession.	
815	George Myhofer	"	"	
816	Mary Myhofer	"	"	
817	George Plumbpton	"	"	
818	Mary J. Plumbpton	"	"	
819	Emma F. Nickerson (Stone)	"	"	
820	Mary T. Hutchins	"	"	
821	Arlinda A. Barron	"	"	
822	Mary E. Fogg	"	"	
823	HeLEN R. Dole	"	"	
824	Clara L. Deane	"	"	
825	Anna J. Kimball	"	"	
826	Georgia Lancaster	"	"	
827	Edward W. Merrill	"	"	
828	Sarah E. Merrill	"	"	
829	George W. Swain	"	"	
830	Sam'l G. Parker	"	"	
831	S. Hermona Virgin	"	"	
		May 26, 1884	Death.	
		April 25, 1879	Dis. to Cong. ch., Meredith Village.	
		May 21, 1875	Dis. to Cong. ch., Medford, Mass.	
		Jan. 2, 1880	Dis. to Mystic ch., Medford, Mass.	
		Dec. 2, 1877	Dis. to 1 st Cong. ch., Detroit, Mich.	
		Feb. 9, 1883	Dis. to M. E. ch., Melrose, Mass.	

No.	NAME.	Date of Reception.	Manner of Reception.		Date of Removal.	Manner of Removal.
			Profession.	"		
832	Henry Parker Rolfe	May 21, 1875	"	"	Mar. 21, 1884	Dis. to Episcopal ch., Phila.
833	Thomas W. Williams	"	"	"	April 13, 1879	Death.
834	John S. Thompson	"	"	"	Nov. 23, 1879	Death.
835	Clarence T. Barber	July 4, 1875	From 1st Cong. ch., Jackson Profession.	[Mich.]		
836	Waldo S. Dodge	"	"	"		
837	Emily G. Dodge	"	"	"		
838	Ann E. Towle	"	"	"		
839	Albert B. Woodworth	"	"	"		
840	Mary Parker Woodworth	"	"	"		
841	Albert H. Thompson	"	"	"		
842	Porter Crane, Jr.	Sept. 5, 1875	"	"		
843	Emma E. Silver	"	"	"		
844	Charlotte P. Spencer	"	"	"		
845	Eliza A. Pickering	"	"	"		
846	Jonathan L. Pickering	"	"	"		
847	Thomas W. Stewart	Nov. 1, 1875	Fr. Chris. Bap. ch., Franklin			
848	Joseph O. Perkins	"	From Berkeley st. ch., Boston			
849	Alfreda H. Perkins	"	"			
850	Sarah B. Patterson (S. L.)	"	From 1st Cong. ch., Concord			
851	Laura Carlton	"	Fr. State st. C. g. ch., Portland			
852	Mrs. Mary A. Ladd	"	Fr. Cong. ch., Franklin, [Me.]			
853	David B. Coursier	Jan. 2, 1876	From Cong. ch., Lebanon.			
854	Sabrina A. Clapp (H. W.)	Mar. 5, 1876	Profession.			
855	Jennie F. Rolfe (Clapp)	"	"			
856	Elna M. Rolfe	"	"			
857	Wallace D. Smith	May 5, 1876	From Cong. ch., Hillsboro' Br.			
858	W. B. Greeley	July 2, 1876				
859	Almira Bachelder	Mar. 4, 1877	Profession.			
860	Alice M. Booth	"	"			
861	Effie M. [Booth] Nourse (G. W.)	"	From Cong. ch., Meriden.			
862	Erastus B. George	"	"			
863	Sarah M. Durgin	"				
864	Ben S. Rolfe	May 6, 1877	Fr. Cong. ch., Westminster, Vt.			
865	Laura Jackman	"	Profession.			
866	Annette Hammoud	"	"			
867	Mary Alice Seavoy	"	"			
868	Ann Morrison	"	"			
869	Ethan N. Spencer	"	"			
870	Helen M. Woodworth	"	"			
871	Edward B. Woodworth	"	"			
872	Ida B. Clarke	July 1, 1877				

873	Lucy B. Kimball	July 1, 1877	Profession.
874	Bessie M. Gage	"	"
875	Emma S. Hill	"	"
876	E. J. Williamson	"	"
877	William Williamson	"	"
878	Sarah A. Morse	"	From Baptist ch., Hopkinton.
879	Laura S. Abbott	"	Fr. Franklin st. ch., Manchester, [ter]
880	Nellie M. [Willoughby] Brown	Nov. 4, 1877	Profession.
881	Charles L. Brown	Jan. 6, 1878	"
882	Annie L. Brown	"	Fr. Pres. ch., Kingston, N. B.
883	Nicholas Childs	May 5, 1878	Fr. Cong. ch., Claremont.
884	Moses Reed Emerson	"	From Cong. ch., Claremont.
885	A. B. G. Emerson	"	"
886	Fannie R. Childs (Emerson)	"	"
887	William Foster Emerson	July 7, 1878	Fr. 3d Pres. ch., St. Paul, Minn.
888	John C. Gray	"	From Cong. ch., Webster.
889	Mary Courser	"	Profession.
890	Will S. Thompson	Sept. 1, 1878	From Cong. ch., Keene.
891	Harvey F. Patterson	"	"
892	Helen M. Patterson	"	From Cong. ch., Oxford.
893	Everett W. Willard	"	From Cong. ch., Lancaster.
894	Eluthera P. Freeman	"	"
895	Rev. C. B. Harrington	"	"
896	Sara H. Harrington	"	"
897	Georgia D. Harrington	"	"
898	Emily Reed	Nov. 3, 1878	Profession.
899	Lucy H. Heath	"	From F. W. Bap. ch., Bristol.
900	Evarts McQuesten	"	From No. Cong. ch., Woburn,
901	Mary E. McQuesten	"	[Mass.]
902	Sarah A. Weiber	Jan. 5, 1879	From Cong. ch., Roseawan.
903	Audie Klinchall	Mar. 2, 1879	From N. E. ch., Chicago, Ill.
904	Laura Nellie Barrou	"	Profession.
905	Alma M. Fletcher	May 4, 1879	From F. W. Bap. ch., Windsor, Vt.
906	Janet J. Henry	July 6, 1879	Fr. 1st Cong. ch., Windsor, Vt.
907	Mrs. Larriet F. Smith	"	Profession.
908	Louisa B. Heywood	Sept. 7, 1879	From Cong. ch., Lebanon.
909	Anna C. Aphinwall	Nov. 2, 1879	Profession.
910	Jennie L. Greeley	"	Fr. Phillips Cong. ch., Water- town, Mass.
911	Arthur P. Greeley	"	"
912	Maria Hawkins	"	Profession.
913	Bessie M. Hawkins	"	From No. Cong. ch., Concord.
914	Harry Hawkins	"	"
915	Mrs. Jurilla C. Taylor	Jan. 4, 1880	"
916	Lucien C. Taylor	"	"

NAME.	Date of Reception.	Manner of Reception.	Date of Removal.	Manner of Removal.
917 Mrs. Roxanna H. Russell	Jan. 4, 1880	From Cong. ch., Norwich, Yt. From Cong. ch., Fisherville, From Cong. ch., Andover, Ms.	Aug. 11, 1882	Dis. to 1st Cong. ch., Dubuque, Iowa.
918 Mrs. W. R. Jewett	"	From Cong. ch., Andover, Ms.	Aug. 22, 1882	Death.
919 William B. Jewett	Mar. 7, 1880	From 1st Cong. ch., Manchester,		
920 Mrs. Henry A. Mann	"	From Cong. ch., West Fairlee,		
921 Henry C. Holbrook	July 4, 1880	From Cong. ch., Eastfield, Yt.		
922 Cynthia T. Hersey	"	From Cong. ch., Hillsboro' Br.		
923 Mary E. Clement	"	From Cong. ch., Lebanon,		
924 Win. B. Childs	Sept. 5, 1880	From 1st Cong. ch., Oak Park, Ill.	Nov. 9, 1884	Death.
925 Frances L. Dodge (R. E.)	Nov. 6, 1881	From Cong. ch., Fisherville, From Shawmut Cong. ch., Boston.	Dec. 30, 1884	Death.
926 Mary Tenney	"			
927 Sylvester Marsh	July 3, 1881	Profession, From F. W. B. ch., New Hampshire.	Mar. 16, 1883	Dis. to Episcopal ch., Concord.
928 Cornelia H. Marsh	"	From Cong. ch., Wentworth, From Cong. ch., Rutland, Vt.	Nov. 25, 1883	Dis. to 1st Cong. ch., St. Louis, Mo.
930 Julia E. Wallace	"	From F. W. B. ch., Concord.		
931 Sara J. Hammond	"	From Cong. ch., Bradford, Yt.		
932 Perley A. Griswold	"	From Cong. ch., Bradford, Yt.		
933 D. L. Guernsey	"	From Cong. ch., Bradford, Yt.		
934 Joseph Marishorn	"	From Cong. ch., Wells River,		
935 Thomas H. Bartlett	"	From Cong. ch., New Hampton,		
936 Nellie A. Wallace	"	From Cong. ch., Brookfield, Vt.		
937 Henry H. Fullam	Jan. 1, 1882	From Cong. ch., Jaffrey.	Oct. 10, 1884	Dis. to Cong. ch., Gloucester, Mass.
938 Austin A. Spanning	"	"	"	"
939 Vyrrena L. Spaulding	Mar. 5, 1882	From Cong. ch., Wellington, O.	Feb. 16, 1883	Dis. to Cong. ch., Merrimac, Mass.
940 Winfield S. Stephenson	"			
941 Icia T. Stephenson	"			
942 H. Marie Harrington	"	From North Cong. ch., Providence.		
943 Lacie Davis Sniller	"	From M. E. ch., Plymouth.		
944 Sylvie C. Whitenore	"	From F. W. B. ch., Bristol.		
945 Ida G. Heath	"	Profession.		
946 Herbert C. Emerson	"	From North Cong. ch., Providence.		
947 Anna M. Blood	July 1, 1883			
948 William H. Hubbard	Sept. 2, 1883			
949 Bertha M. Patney	Jan. 6, 1884			
950 Mary H. Patterson	"			
951 Clara M. Ingalls	"			
952 Clementina B. Couch (B. W.)	"			
953 Alice M. Woodward	"			
954 Hattie M. Jones (J. M.)	"			From Cong. ch., Webster.
955 Ida J. Putney	"			From Cong. ch., Lempster.
956 Emma F. Whitemore	"			From Cong. ch., Swanton, Vt.
957 Mrs. Jane Robinson	"			

953	Mrs. A. J. Shurtleff	Jan.	6, 1884	From Cong. ch., Swanton, Vt.
955	Timothy A. Freeman		"	From Cong. ch., Hyannis, Ms.
960	Mrs. M. H. Freeman		"	"
961	Mrs. Helen Z. Marsh (H. O.)	Mar.	2, 1884	Profession.
962	Arlie A. Brown		"	"
963	Ella M. Flanders		"	"
964	James P. Morrison	Sept.	5, 1884	"
965	Florence C. Swain		"	"
966	Adolie L. Stone		"	"
967	Laura E. Ferrin		"	From Cong. ch., Charlotte, Mich.
968	Juliette Blood		"	From Presb. ch., Cav. and New Glasgow, P. E. I.
969	Alexander McDonald	Mar.	4, 1885	From Cong. ch., Cav. and New Glasgow, P. E. I.
970	Catherine McDonald		"	From Presb. ch., Cav. and New Glasgow, P. E. I.
971	Mary M. Marshall		"	From 1st Presb ch., Boston, Ms.
972	Sarah S. Nelson		"	From United Pres. ch., Barnet, Vt.
973	Amos J. Shurtleff		"	Profession.

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<i>Reg.</i>	<i>Reg.</i>
78 Abbott, Mrs. Phebe	783 Bishop, Alice B.
125 Abbott, Theo. T.	603 Bixby, Mrs. Ellen C.
126 Abbott, Mehitable	633 Blake, Rev. S. L.
183 Abbott, Emily J. (Burnham)	729 Blake, Isabel M. (S. L.)
229 Abbott, Geo. D.	607 Blake, Ella L. (Pickering)
233 Abbott, Esther	636 Blood, Benjamin A.
323 Abbott, David	637 Blood, Mrs. C. H.
324 Abbott, Mary	799 Blood, Horace
422 Abbott, Esther M.	917 Blood, Anna M.
432 Abbott, Walter	968 Blood, Mrs. Juliette A.
448 Abbott, Joseph M.	410 Blanchard, Mrs. Lavinia
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543 Abbott, William B.	169 Blanchard, Lucretia
550 Abbott, Mrs. William B.	522 Blanchard, M. W.
604 Abbott, Mary A.	652 Blanchard, John S.
629 Abbott, Hazen E.	744 Blanchard, Stella (J. S.)
630 Abbott, Emma S.	665 Blanchard, Harriett E. (C. G.)
879 Abbott, Laura S.	755 Blanchard, Amos
727 Adams, Ellie A. (Foster)	753 Blanchard, Frances (Amos)
185 Adams, Frances M. (Stevens)	754 Blanchard, Mark
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527 Adams, Charles N.	544 Bodwell, Esther A. (Mears)
528 Adams, Lizzie K.	860 Booth, Aliee M.
227 Allison, William H.	861 Booth, Ellie M.
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358 Allison, Elizabeth H.	389 Boynton, Mrs. Esther G.
357 Ames, Mrs. Maria B.	674 Boynton, M. L. (Charles)
811 Atkinson, Charlotte	504 Bradbury, Isabel R.
601 Atkinson, Mrs. Henry	881 Brown, Chas. L.
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622 Ayers, Clara M. (A. R.)	962 Brown, Arlie A.
699 Ayers, Samuel H.	148 Brown, Elizabeth E.
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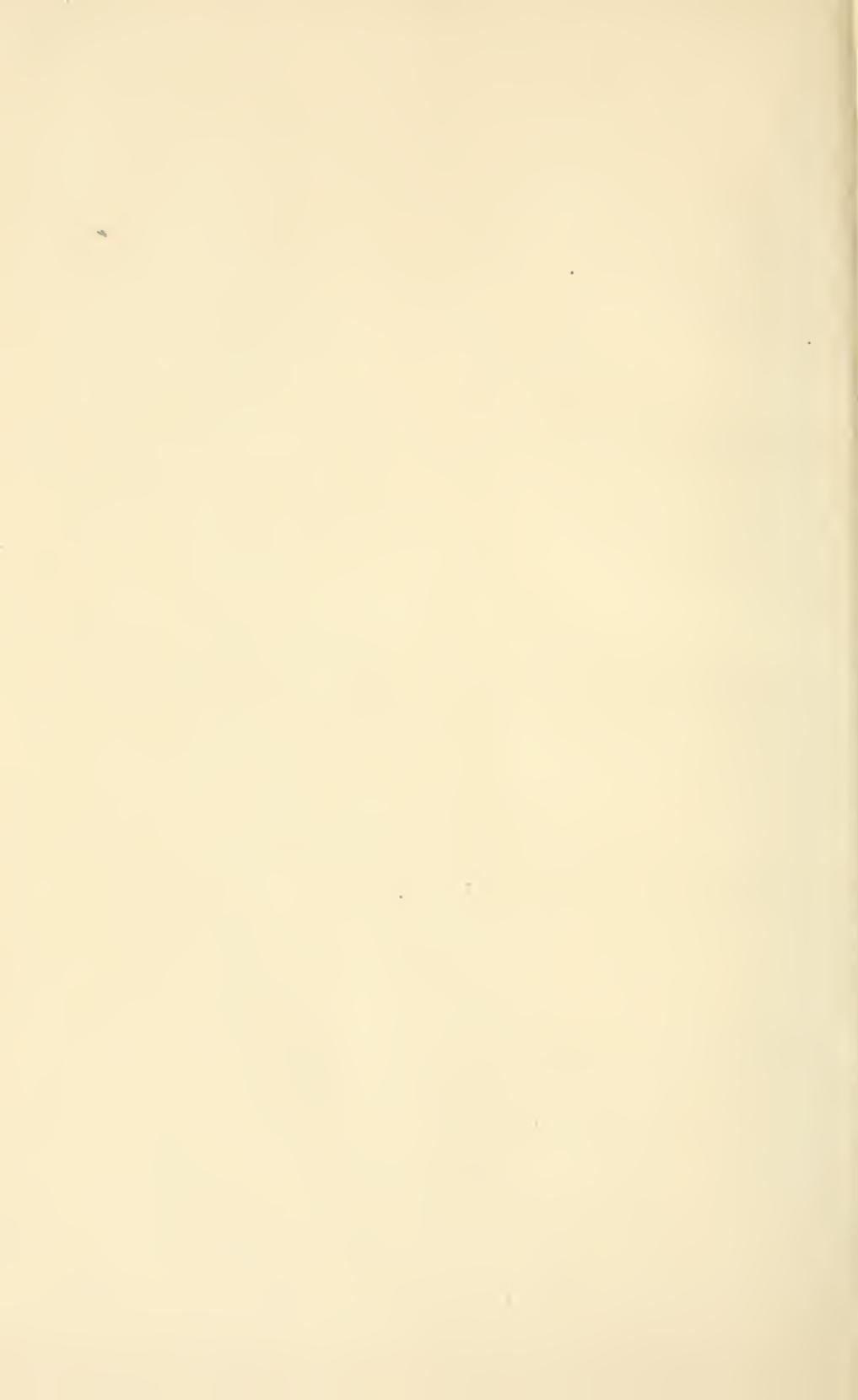
690	Farnsworth, Helen L.	602	Glidden, Mrs. Susan
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20	Fletcher, Nancy B.	910	Greeley, Jennie L.
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426	Frazier, Ann L.	897	Harrington, Georgia D.
939	Freeman, Timothy A.	98	Harris, Walter, Jr.
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96	Gage, Tenney K.	913	Hawkins, Bessie M.
97	Gage, Mary S.	914	Hawkins, Harry
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656	Gage, Lydia M. (Benj.)	71	Heath, Carlton
733	Gage, Mary A.	72	Heath, Ruth
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739	Gage, Samuel	217	Heath, Solomon
740	Gage, Lydia	138	Heath, Liva (Solomon)
557	Gage, Fannie A.	536	Heath, Emily P.
94	Gale, Eliphilet	537	Heath, Hannah W.
95	Gale, Hannah	899	Heath, Lucy H.
752	Gale, Julia L. (Benj. F.)	915	Heath, Ida G.
800	Gale, Annie E.	359	Hendrickson, Adeline M. (French)
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532	Gerrish, Caivin	435	Hill, Sophia L.
533	Gerrish, Ann F.	456	Hill, Sarah J.
188	Gilmian, Mrs. Emeline S.	462	Hill, John H.
568	Gilmian, Nathaniel	720	Hill, Addie S.
569	Gilmian, Mary	875	Hill, Emma S.
		921	Holbrook, Henry C.

554	Holden, Sarah E. (Bounds)	778	Lancaster, George C.
147	Holt, Elmira M. (Wilcox)	826	Lancaster, Georgia E.
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713	Hopkins, Minna L.	207	Lane, Mary
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431	Howe, Calvin	803	Lane, Elvira B. (Samuel G.)
27	Hoyle, Betsey	771	Lane, John W.
280	Hoyle, Isaiah	173	Lang, Martha
281	Hoyle, Mary	437	Leach, John
580	Hoyle, Ruth Ann S.	438	Leach, Nancy P.
948	Hubbard, Rev. William H.	708	Leaver, Mary A. (Ayers)
538	Hunt, Mrs. Charlotte S.	803	Le Bosquet, Frank S.
543	Hunt, Ellen M.	678	Le Bosquet, Isabella A.
25	Hutchins, George	336	Lewis, Alonzo
26	Hutchins, Sarah R.	399	Liscom, Levi
88	Hutchins, Mary	400	Liscom, Mary O.
457	Hutchins, Susan A.	409	Liscom, Mary F.
820	Hutchins, Mary T.	465	Liscom, Albert M.
517	Hutchins, Charles L.	458	Little, Elizabeth J. (Goodwin)
951	Ingalls, Clara M.	570	Lockery, Charles A.
883	Jackson, Sarah R. (Boynton)	571	Lockery, Phebe L.
445	Jackson, John	510	Long, Mrs. Salinda F.
865	Jackson, Laura	511	Low, Joseph
157	Jackson, Clara D. (Berry)	34	Low, Fanny A.
411	Jackson, Mrs. J. L.	35	Low, Grace G.
443	Jackson, Susan C. (Farnum)	184	Low, Mary T. (Hutchins)
483	Jenkins, Roxana H. (Thompson)	345	Luey, Adeline E.
216	Jenks, Harriet S. (Stickney)	420	Lund, Lydia (French)
279	Jenks, Edward A.	363	Lyon, Clara E. (Palmer)
331	Jenks, George E.	685	Maeurdy, David A.
190	Jenks, Eliza J. (Grover)	686	Maeurdy, Mrs. David A.
919	Jewett, William R.	695	Mann, Henry A.
918	Jewett, Mrs. William R.	593	Mann, Helen A. (Reed) (Henry A.)
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495	Johnson, Frances M.	647	Mansfield, Ellen F.
954	Jones, Hattie M. (J. M.)	672	Marden, Wendell P.
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757	Kendall, Joshua T.	961	Marsh, Helen Z. (H. O.)
29	Kent, George	971	Marshall, Mary M.
30	Kent, Lucia	770	Martin, May
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319	Kimball, John	523	McFarland, Mary F. (Henry)
320	Kimball, Mrs. Ruth A.	576	McFarland, Elizabeth K. (K.)
342	Kimball, Catharine (Rowe)	794	McFarland, Laura A. (Webster) (Wm.
467	Kimball, Stephen S.	777	McFarland, Henry
903	Kimball, Anne	250	McGaw, Mrs. Hannah
873	Kimball, Lucy B.	395	McNeal, Frances M.
100	Knight, Mehitable G.	375	McQuesten, Greenough
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378	Lancaster, Eliza G.	452	McQuesten, Emma W. (Sanborn)
379	Lancaster, Ann E.	900	McQuesten, Evaris
737	Lancaster, Augustus C.	901	McQuesten, Mary E.
738	Lancaster, Emma F.	634	Merrill, David B.
		635	Merrill, Mrs. A. P.
		827	Merrill, Edward W.
		828	Merrill, Sarah E. (Ed. W.)

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606	Minot, Fannie E. (James)	430	Pattee, Letitia J. (Richards)
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646	Morse, Abbie C.	370	Perry, Sarah N. (Chandler)
644	Morse, Charlotte A.	564	Peters, John F.
645	Morse, Judith	565	Peters, Hattie J.
711	Morse, Lucy F.	848	Perkins, Joseph O.
878	Morse, Sarah A.	849	Perkins, Alfreca
476	Moulton, Albert A.	742	Philbrick, Olive J.
477	Moulton, A. M.	659	Phillips, Anna D.
734	Mudgett, Abbie L.	498	Pickering, Hazen
815	Myhofer, George	499	Pickering, Martha A.
816	Myhofer, Mary (George)	846	Pickering, Jona L.
463	Myrick, Henry E.	845	Pickering, Eliza A. (J. L.)
117	Nealey, Mrs. Nancy	161	Pierce, Jane M.
314	Nealey, Henry B.	167	Pierce, Edward B.
521	Nelson, Sarah	48	Pillsbury, Sarah H. (Sargent)
972	Nelson, Sarah S.	133	Pillsbury, Clarissa A.
215	Nichols, Albert	612	Piper, Mrs. Letitia E.
299	Nichols, Nancy	223	Plummer, Mrs. Joanna G.
333	Nichols, Henry F. C.	419	Plummer, Henrietta M. (Harrington)
389	Nichols, Annette (Williams)	817	Plumpton, George
819	Nickerson, Emma F.	818	Plumpton, Mary J. (Geo.)
40	Niles, John	638	Pratt, Chester
41	Niles, Olive	639	Pratt, Mrs. Almira W.
805	Norris, Martha N.	189	Prescott, Mary E.
806	Norris, George H.	121	Preston, Ruby B.
120	Noyes, Jane M.	239	Proctor, John G.
776	Nutter, Mary Fanny	240	Proctor, Mary
101	Ordway, Moses	642	Pullman, Robert H.
102	Ordway, Sarah M.	718	Putney, Ellen W. (Ayers)
210	Ordway, James M.	949	Putney, Bertha M.
347	Ordway, Mary P. (Abbott)	955	Putney, Ida J.
42	Osgood, Betsay (Robinson)	520	Rand, James E.
596	Osgood, Lucy W.	531	Rand, Sarah J. (Senter)
223	Page, Hannah H.	140	Rankin, Andrew
224	Page, Mary T.	141	Rankin, Lois
405	Page, Mrs. Jane E.	364	Ransom, Catharine A. (Stickney)
466	Paige, Thomas H.	496	Rattray, Emily
89	Palmer, Esther	696	Raymond, Manly A.
269	Palmer, Nancy	807	Reinick, Charles G.
677	Parker, Martha J.	702	Reed, Mary E. (Dodge)
830	Parker, Samuel G.	898	Reed, Emily.
689	Parker, Mary A. (S. G.)	264	Richardson, Martha J. (Page)
43	Parker, Caleb	367	Richardson, Mary E. (Tenney)
44	Parker, Abigail D.	334	Richards, Eaton
74	Parker, Asa	265	Ricker, Jeremiah
75	Parker, Relief B.	725	Rider, Mary A.
137	Parker, Mrs. Ruth H.	625	Roberts, Mrs. Martha A.
436	Parker, Mary E.	735	Robertson, Mary A.
		45	Robinson, Lucy
		46	Robinson, Mercy G.

194	Robinson, Isaiah T.	490	Smart, Julia A.
917	Robinson, Mrs. Jane	475	Smith, Judith.
47	Rolle, Benjamin	460	Smith, Lucy A. (Greeley)
407	Rolfe, Hiriam	397	Smith, Daniel E.
408	Rolfe, Georgianna	358	Smith, Mrs. Daniel E.
832	Rolfe, Henry P.	509	Smith, Anna D. (Berry)
804	Rolfe, Ben S.	535	Smith, Josephine (Pickering)
855	Rolfe, Jennie F. (B. S.)	556	Smith, Martha H.
373	Root, C. S.	619	Smith, Preston S.
374	Root, Mrs. C. S.	857	Smith, Wallace D.
530	Ross, Mrs. Nancy G.	907	Smith, Mrs. Harriett F.
691	Rowell, Mary A. (James II.)	869	Spencer, Ethan N.
505	Rowell, Thompson	844	Spencer, Charlotte P.
343	Rowell, Mrs. Thompson	943	Spiller, Lucia Davis
957	Russell, Mrs. Roxanna H.	581	Stacy, Katie A. (Crockett)
203	Sanborn, A. W.	700	Stanels, Rufus P.
311	Sanborn, Elizabeth H.	626	Stanels, Mrs. Salina A.
687	Sanborn, Henry M.	213	Stanley, Solon W.
688	Sanborn, S. J. (Henry M.)	149	St. Clair, Alanson
328	Sanborn, George G.	150	St. Clair, Caroline
329	Sanborn, Jane H.	341	St. Clair, Mrs. Eliza S.
524	Sanborn, Sarah F.	562	Stearns, William B.
555	Sanborn, Mary H.	563	Stearns, Caroline
433	Sanders, C. M.	132	Stevens, Achsah P. (French)
434	Sanders, Mary E.	155	Stevens, Josiah
649	Sargent, Jonathan E.	156	Stevens, Fanny
650	Sargent, L. Jennie (Jona. E.)	268	Stevens, Lyman D.
715	Sargent, Clara F. (Howarth)	488	Stevens, Caleb
86	Sargent, Sarah W.	489	Stevens, Sarah
143	Sargent, Hannah S.	663	Stevens, Margaret F.
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609	Sawtello, Edwin P.	847	Stewart, Thomas W.
610	Sawtelle, Annie L.	90	Stickney, Nancy
801	Sawtelle, S. Lena	266	Stickney, Mary G.
204	Sawyer, Asenath	415	Stickney, Mrs. Lucy J.
478	Sawyer, Henry E.	372	Stickney, Martha A.
479	Sawyer, Julia A.	142	Stone, Benj. P.
804	Sawyer, Nellie A. (Eastman)	158	Stone, Apphia F. (Benj. P.)
938	Spanlding, Austin A.	791	Stone, Emily M. (Wm. A.)
939	Spanlding, Vrylena L.	966	Stone, Addie S.
246	Seavey, Ann	623	Storrs, William W.
867	Seavey, Mary Alice	624	Storrs, Lizzie
518	Sedgley, James	459	Swain, Sophia (Webster)
519	Sedgley, Ellen L.	589	Swain, Charles F.
653	Sewell, J. E.	829	Swain, George W.
640	Sewell, Addie L. (Abbott)	965	Swain, Florence C.
751	Shattuck, Mariesta	958	Shurtleff, Mrs. A. J.
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974	Shurtliff, Amos J.	764	Tallant, James F.
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92	Shute, Eliza A.	916	Taylor, Lucien T.
113	Shute, Betsey	915	Taylor, Jurilla C. (L. T.)
238	Shute, Aaron	473	Taylor, Emily E. (Jameson)
386	Shute, Laura F. (Estabrook)	774	Tenney, Jane A.
391	Shute, Eliza A.	775	Tenney, Mary P. H.
449	Shute, Charles H.	50	Tenney, Mrs. M. H.
594	Shute, Mary M.	218	Tenney, Martha K.
721	Shute, John	926	Tenney, Mary
234	Silver, Emeline	110	Thayer, Sarah W. (Grant)
843	Silver, Emma E.	317	Thayer, Elizabeth C. (Farley)
500	Sinclair, Geo. H.	590	Thayer, William F.
501	Sinclair, R. W.	802	Thayer, Sarah C. (William F.)
563	Sinclair, Mrs. Mary W.	705	Thayer, Clara E.
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318	Sleeper, Helen R. (Dole)	694	Thayer, Sarah W. (Calvin)
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291	Smart, Jane	283	Thompson, Rev. James
724	Smart, Louisa B.	284	Thompson, Susan
354	Smart, William H.	326	Thompson, John C.
355	Smart, Mrs. William H.	360	Thompson, Mrs. Gohn
464	Smart, William H. Jr.	585	Thompson, Mary E.
472	Smart, James H.		

621	Thompson, Mary L.	470	Weeks, Jonathan B.
631	Thompson, Sarah A.	471	Weeks, Caroline R.
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834	Thompson, John S.	615	Weeks, Sarah L.
712	Thompson, Lottie E.	765	Wells, Richard E. S.
841	Thompson, Albert H.	641	Wentworth, Mrs. L. C.
890	Thompson, Willis D.	302	Weston, Mary Jane
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838	Towle, Ann E.	76	Wheat, Nathaniel
455	Traverse, Martha L.	77	Wheat, Sally
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353	Treadwell, Mrs. Sarah W.	893	Willard, Everett W.
273	Tripp, Elizabeth	880	Willoughby, Nellie M.
588	Trussell, Albert	876	Williamson, Eliza J.
139	Tucker, Lucy M.	877	Williamson, William
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296	Turner, Mrs. Mehitable	722	White, Leander
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53	Tuttle, Hannah S.	418	Whitford, Mary A. (Stickney)
54	Tuttle, Zurviah	944	Whittemore, Sylvia C. (A. T.)
56	Tuttle, Sarah S.	956	Whittemore, Emma H.
182	Tuttle, Susan A.	797	Whittemore, Albert T.
288	Tuttle, Reuben A.	597	Wilkins, Ann Jeannette
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151	Tyler, John F.	159	Williams, Charlotte A.
57	Upham, Nathaniel G.	199	Williams, Mrs. Ruth
58	Upham, Eliza W.	200	Williams, Catharine
59	Upham, Hannah	201	Williams, Eliza
306	Upham, Nathaniel L.	208	Williams, George R.
469	Upton, James H.	209	Williams, Margaret A. (Nealey)
548	Virgin, Elizabeth B.	413	Williams, Georgianna
553	Virgin, Emily R.	833	Williams, Thomas W.
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714	Virgin, Ada S. (F. P.)	214	Wilson, George S.
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346	Walker, Mrs. Francis A.	427	Wolcott, Fannie K.
484	Walker, Helen M. (Dudley)	716	Wolcott, Delia A.
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936	Wallace, Nellie A.	67	Wood, Louisa
703	Ward, Jennie C. (Webster)	248	Wood, Henry
561	Warner, Clara A. (Dodge)	249	Wood, Harriet F.
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61	Watson, Mary W.	287	Woodruff, Rachael
232	Watson, Maria H.	587	Woodruff, George
226	Watson, Sarah M.	404	Woods, Maria P.
313	Watson, Ann E. C.	507	Woods, Hannah M.
798	Webster, Calvin C.	332	Woodward, Ephraim W.
661	Webster, Susie C. (Calvin)	330	Woodward, Ann E.
743	Webster, Jessie C.	480	Woodward, Elizabeth (Page)
241	Webster, Nancy	444	Woodward, J. N.
406	Webster, Mary B.	487	Woodward, Lydia S.
552	Webster, Eliza M.	540	Woodward, D. Rufus
902	Webber, Sarah A.	627	Woodward, Hattie C.
63	Weeks, James	749	Woodward, Charles W.
64	Weeks, Mary L.	953	Woodward, Alice L.
62	Weeks, Susan	779	Woodworth, Louisa H.
118	Weeks, Abigail	369	Woodworth, George T.
181	Weeks, Susan M.	839	Woodworth, Albert B.
308	Weeks, Hannah M.	840	Woodworth, Mary Parker
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